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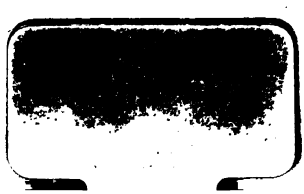

MATTHEW HENRY

AT

HACKNEY.

TO WHICH IS ADDED,

STRICTURES

ON

THE UNITARIAN WRITINGS

OF THE

REV. LANT CARPENTER, LL.D.

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MATTHEW HENRY

AT HACKNEY, &c.

WALKING one evening in Hackney, many persons genteelly dressed passed with rather hasty steps; and judging that they were ministers of religion going to some lecture, I followed the train. The number and appearance of the persons collecting, raised an expectation in my mind of edification, somewhat out of the common way.

On entering the chapel, there were no lights, though the sable awnings of the twilight were rapidly increasing to the shades of night. We cast on one another looks of surprise and expectation. The vestry door being open, some strong words were overheard among the presbyters and deacons, who had crowded in; they were words of surprise and astonishment, that so great an assemblage of ministers and others should have been convened, and no previous notice given to the pastor! No one could account for it. Some thought that a circular had been issued; but others said that they had been determined to come by some unaccountable impulse of the mind.

It was, however, seriously urged, that some of the seniors must preach, that so great and respectable a congregation, composed chiefly of strangers, must not be dismissed without an address.

Here a round of excuses were made, but in a more gentle tone of voice; they were chiefly excuses of modesty and deference. In the meanwhile, the chapel-keeper flashed up the lights in the pulpit; and all eyes being now raised, behold a venerable figure presented himself in the desk, the interesting aspect of whose countenance superseded all notices of a plainer dress. He was quite a stranger to the auditory, and yet every one thought he had known him in former years, or had seen somewhere a portrait that resembled him. On his right hand stood a figure somewhat diminutive, and, on the first view, less interesting; but on regarding him more attentively, there were I know not what sweetness of intelligence, and engaging airs in his mien and aspect. This was more apparent when he stepped forward with a sort of prologue, to introduce his friend as the speaker, and to solicit their calm and patient attention to a discourse he was about to deliver, —a discourse they had specially been convened to hear.

Hearing this, the elders rushed out of the vestry, giving very inquisitive looks, first on the speakers, and then on individuals in the congregation; after which they made their eager way to the first pews that offered.

The venerable character in the desk, with clear and mellifluous accents, which it were wished that thousands had heard, thus began, with an exordium of the greatest interest to those that were present:

"Casting my eyes on this assembly, I seem to recognize the features of fathers, to whom my

soul was united in the best of bonds. They were men sincere in principle, pious in sentiment, and decided in character. Many of them were descended from the martyrs and confessors of their country; and all of them had suffered obloquy on account of their religion. Having made the Bible, and the Bible only, the pillar of their faith, they nobly scorned to bow the knee to the tyrannies and idolatries of papal Rome. An ancestry so faithful and dear to God, is the highest honour that posterity can enjoy. They are as the names of Abraham and Isaac and Jacob, to the promised race,—names to which an offended Heaven once yielded, and sent fire from heaven to accept the oblation of Elijah, offered through faith in Him who was to come.

"On this ancestry I would congratulate you today, as the hopes and heirs of your fathers, did not other sentiments forcibly obtrude. A liberation from the faith and practice of your fathers, seems now to have become your first glory and chief boast. You even have the effrontery to excuse their weakness, on the ground that the present controversy (according to White) was not then agitated. I would congratulate you on the affluence and splendour, the promised blessings of the covenant with which you apparently are connected, did not the aspects of a desolated sanctuary call for tears rather than joys. If the foundations are destroyed, what can the righteous do? How can I rejoice at the splendour of your equipage and courtly appearance, while that wicked Ahaz has thrown the altar behind the

temple; while the idol, *Reason*, has been made a substitute for the Shekinah, and the glorious cross obscured as a *Galga!* The names of Sibbs, Bolton, Burroughs, Baxter, Bates, Calamy, Manton, Caryl, Ambrose, Jacomb, Flavel, Mead, and a cloud of others, are now no longer known to this congregation."* [Here a buzz went through the congregation, concerning the exercise of reason in religion, rational Christianity, and the like.] "Be composed," resumed the speaker; "we come not to make apologies; we know nothing of fear in avowing the truth. The hallowed mysteries of the Christian faith, now degraded to problems of academical diversion, are like the mysteries of nature, all superior, but never contrary to reason. They abase the pride of reason. Our knowledge is of no account: it was but yesterday, that we wiped our eyes from the darkness of the womb. They all tend to glorify God in the minds of the simple, and shed a hallowing influence on the heart.

"The doctrines we have taught your fathers are, that man, notwithstanding the grandeur of his intellectual powers, is fallen, depraved, and 'of himself inclined to evil.' We have taught that the crimes and violence of the old world, proceeded from a mountain of wickedness in the heart. We have told you that 'their heart was nought, deceitful, and desperately wicked. Their thoughts were always either vain or vile.' We

* The Life of John Goodwin, by the Rev. Thomas Jackson, closely printed in one volume, 8vo. contains abundance of information respecting the times in which the above characters flourished. London, 1822.

have said, that 'we brought nothing into the world with us, but a nature wretchedly degenerated from its primitive purity and rectitude; that we have from our birth the snares of sin in our bodies, and the seeds of sin in our souls.'—*Henry's Com.* Gen. vi. 5; Psal. li. 5. Now Pythagorean refinement is substituted for original sin, which is yet more deformed in passing through your *Reviews;* that God sends a neutral soul into the body of the fœtus. Is he then a neutral God, and equally destitute of holiness and sin? Can a body grow to a certain magnitude before it has received a soul? Has the anatomical philosophy of any College of Surgeons ever sanctioned the like opinion? The philosophers of the east seem to have had no motive in resorting to this notion, but to justify God in afflicting the innocent; but you have ingenious designs; you would fain palliate the idea, that man in his passions, and wars, and crimes, is precisely the animal that heaven created. This opinion has been fully condemned by the Saviour, when he said, 'This man hath not sinned, (in any such state,) nor yet have his parents,' so as to occasion the young man's being born blind. John ix. 3.

"We have taught you, that man, thus depraved, 'must be born again; born from above; born of the Spirit.' We have said, 'that the law must be written on the heart of believers by the Spirit, as it was formerly written on tables of stone.' We have said, that 'our love to God must be strong as death; that it must be an entire love; that he must be served with all the heart;

that we must love nothing besides the Lord, but what we love for his sake, and in subordination to his will.'—*Henry* on Jer. xxxvi. 34; Luke x. 25. Now, when pressed on the necessity of the Divine influences to regain the Divine image, you coldly admit, that 'Being born again does really signify, the gaining of those habits of virtue which make us the children of God.'—*Dr. John Taylor's Doctrine of Original Sin*, page 246. This truly is a hard task. It was a task insupportable to the heathen, because 'all kinds of vice are in all men, though every vice in each be not apparent.'* It was a task insupportable to the Jews, as St. Paul, according to Doddridge and all the Greek fathers, has 'delivered in a figure' of the carnal man, in the seventh chapter of his epistle to the Romans.

"But why stay to talk of the ruin and recovery of man? Why should the friend at my elbow with pious cares write a volume under that title, while the divine existence of either Redeemer or Sanctifier is altogether denied? If crucifying the body of the Saviour brought many of the saints from the dead, what must be expected when men who call themselves Christians, crucify the Lord of Glory? All his evangelical Hymns and Psalms are banished from your desks. It is then time,—it is high time to cover ourselves with the shield of faith, and with a dauntless reverence put the grand questions—What think ye of Christ? Whose Son is he?

* Omnia in omnibus vitia sunt, sed non omnia in singulis extant.—Seneca de Benefac. lib. iv. cap. 7.

"On this subject, a succession of men, whose fathers once knew the truth, have deteriorated in opinion, and with much confusion of language. In Dr. Harewood's version we read, 'the word was a Divine Person.' This word *Person* being disrelished, you have, in your catechism, given the Saviour all the honour which you think he ought to have: when the question is asked, 'Who was Jesus Christ?' the child replies, 'the founder of the Christian religion.' To put the Saviour thus on a sort of level with the founders of philosophical and religious sects, being revolting to many Unitarians, who are still better Christians in their hearts than their heads, the answer is now altered in the Bristol edition, but the sense is still retained.

"A man of Birmingham, whose blaze expired like a meteor, has very freely delivered his opinion of Christ. In his letters to the Jews, he says, 'the history of the miraculous conception of Jesus does not appear to me to be sufficiently authenticated.—Your sacred books, as well as ours, being written by *men*, neither of them can be expected to be entirely free from mistakes, or exempt from interpolations. Myself, and many other Christians, are no believers in the miraculous conception of Jesus, but are of opinion that he was the legitimate son of Joseph.'—*Letter* iv. p. 40.

"To hear this man talk in his pride, and deliver his dictates with airs of superiority to all that is sacred, requires a forbearance more than human. God himself complains of men who were bold in

speech. Isai. xxviii. 15. 'Hear, O Heavens, and give ear, O earth; behold I have nourished and brought up children, and they have rebelled against me.'

"Amid this fluctuation of opinion, he only is wise who adheres to the letter of truth as the foundation of all his hope. The original promise remains as a corner-stone which cannot be moved, 'the seed of the woman shall bruise the serpent's head.' Agreeably to which it is said, 'God sent forth his Son into the world made of a woman.' 'God was manifest in the flesh.' Gen. iii. 15; Gal. iv. 4; 1 Tim. iii. 16. When Ramaliah, king of Samaria, had formed a confederacy with Rezin, king of Damascus, to cut off the house of David, Isaiah was sent to encourage Ahaz and his army with the promise of victory, and to give them a sign. When Ahaz declined asking a sign, the prophet added, 'the Lord himself shall give you a sign: Behold a virgin shall conceive and bear a son, and they shall call his name Immanuel.' Here we are required to abandon our reason, and even the letter of the text is wrong translated, and misunderstood. The word עלמה, *gnalma*, rendered παρθενος, puella, or virgin, by the Seventy, means a married woman!!! On turning to the following texts, we find the word absolutely is understood of women unmarried. Gen. xxiv. 16, 43; Exod. ii. 8; Psal. 68, 25; Song of Sol. i. 3, vi. 8; Prov. xxx. 19. If it mean a married woman, why say, 'Behold?' Why call it 'a sign?' Why call this son 'Immanuel?' Why offer this insult to the current language of the scriptures,

the glosses of the rabbins, and the language of all the fathers?

"But our author, incessant in attacks, while the orthodox seemed to slumber, has delivered to the world a production which he calls, 'Early Opinions respecting Christ.' This work passed with many for a fair and just account of the fathers' ideas respecting the Saviour; they had no means of detecting the fallacies, the disguises, and malign designs of the author, until Dr. Horseley entered the list against him. Never was a refutation conducted with greater fairness, or superior excellence of temper. The Greek he has placed in the middle column, Dr. Priestley's false renderings on the left, with the true translations on the right. Error and heresy are here so completely covered with confusion as to render all reply a mere name. Nor has the learned Prelate forgotten the adage, *fac in palæstra*, 'try him in his learning.'

"We must not, however, lose sight of this title,

'EARLY OPINIONS RESPECTING CHRIST.'

We have here an equal interest in exploring all the records and monuments of antiquity. The long-lived sons of Noah were the fathers of all the nations, and priests of the ancient altar. Every promise and hope, known to Abraham by tradition, was equally known to them, and for a time preserved pure, until a depravity of manners induced an affectation of mystery, which disguised facts by fiction, and imposed a monstrous mythology on the world.

"To digress here from the light and majesty

of our scriptures ; to leave the garden of God for the wilds and wastes of paganism, is a less inviting road, but the gleanings will repay our toils ; gleanings which the primitive fathers have not despised. Among the moderns, our learned countrymen, Stillingfleet, Bryant, Cumberland, Stukeley, and many others, have distinguished themselves by researches for the remains of sacred truth in the poesies which have emanated from the ancient temples. In France, Huet, bishop of Avranche, the learned De Thou, Lavaur, Giraldi, Thomasin, &c., have trodden the same route. In India, men of genius and literature have brought many things to light.

"The result of their inquiries, though they add nothing to the sacred text; yet, as corollaries, they confirm every leading idea of the Hebrew prophets respecting the Messiah. The promise of redemption was to the fathers the dearest pledge of heaven, and must have been handed down to posterity, as their best hope and heritage. In war and trouble, they must more especially have thought of him who should make evils cease, and fill the earth with righteousness and joy. These facts justify Haggai in calling the Messiah 'the desire of all nations;' and in adding, that the diminished magnitude of the second temple should have 'greater glory than the former.' They justify St. Paul in regarding Christ as 'the earnest expectation of the creature,' or gentile world. They justify him in the declaration, that the first gentiles, or descendants of Noah, knew God, not only by the things that are made, but by the covenant which God re-

newed with their father; but yielding to the growing depravity of their hearts, they did not like to retain God in their knowledge, but having become vain in their imagination, they likened the glory of the incorruptible God, to statues of corruptible men, to birds, beasts, and creeping things. Here is a just view of the theogony or generation of the gods, a work almost entirely of mere imagination.

"Noah, and his three sons, Shem, Ham, and Japhet, knew more concerning the Messiah, as is evident from pagan fable, than is recorded in the sacred writings. Dr. William Stukeley, rector of St. George's, Queen's-square, published his *Palæographia Sacra* in 1763, in which he observes, 'that the Greeks disguised all antiquity by fable, and brought every thing into their own country.' 'Ovid's Metamorphoses,' he adds, 'is an everlasting fund of materials, to prove my assertions. I have printed many years ago a plain proof that JEHOVAH, the divine hero of the Jews, their leader, patron, and God, is couched under the fable of Bacchus. His mother's name was Semele, which is pure Hebrew; Shem-EL: and being daughter of Cadmus, indicates Phœnicia, whence the fable came into Greece. It acquaints us with a piece of high and valuable antiquity; that Hivite was son of Canaan. Gen. x. 17. That this Hivite, (whose family name was Hevæus) was the same, or in the same line, with Cadmonite, or Cadmus, Gen. xv. 19, who rendered himself illustrious by the erection of Dracontium or serpentine temple, similar to that at Abury in Wilts, and that at Shap in Westmorland.'

"The temples were formed of huge unhewn stones, laid out in the form of a snake transmitted through a circle, by stones set upright in the earth. Hence mythology formed the story of Cadmus, and his wife Hermione, being turned into serpents; of Cadmus's killing a snake, sowing the teeth in the earth, from which men sprung up. Hermione, or *Harmonia*, gave the name to mount Hermon, often mentioned in the sacred writings.

"The Cadmonites, a nation of Canaan, were seated about Mount Lebanus: one of whom built Thebes in Bœotia, destroyed afterwards by Alexander the Great. At this new city, during the patriarchal ages, Cadmus built a serpentine temple. Afterwards in idolatrous times, the worship of Bacchus was carried to this city.

"Some later hero of Cadmus's family, whose actions are associated with a higher antiquity, consulted the oracle at Thebes to know where he should fix his residence; he was ordered not to return unless he found his sister Europa, who had been carried away from Phœnicia by a young king of Crete, called Jupiter. From whom the name of Europe is derived.

"Consulting the oracle was originally at Salem, where Melchizidec presided. There Rebekah enquired of the Lord, Gen. xxv. 22. The ox which met Cadmus, means a sacrifice, which he prepared for success in his enterprize. The snake which killed his men whom he sent to a fountain, and which he afterwards killed by throwing a huge stone, [indicates our Saviour's bruising the head of the serpent.]

" Cadmus and Semele are afterwards metamorphosed into serpents, which signifies their immortal state. Thus, Virgil makes a snake come from the tumulus of Anchises, when Eneas had sacrificed to his manes. The people erected a tumulus over Cadmus and Semele, near Dracontium, and he became the guardian of the City. Coins were struck to his memory, representing the act of throwing the stone at the serpent, and on the obverse side, the serpent twisted round the stone.

" In after ages, when the worship of the Hebrew JEHOVAH under the name of Bacchus was famous, and when brought over to Thebes, they engrafted it into the family of the founder. Semele, a daughter of Cadmus, being pregnant with Jupiter, arrayed in divine majesty, whose splendour consumed her, the young child Bacchus is snatched from the flames, sewed up in his father's thigh, to fulfil the time to his birth.

" Thus Bacchus is twice born, by divine and by human geniture. He is of two natures, God and man, as often denominated in the hymns of Orpheus. He is given to the nymphs of Mount Nysa to be brought up; that is Mount Sinai, where the Thebeans first heard of his celebrity.

" Another celebrated story in fabulous antiquity, is that of *Myrrha*, who became with child by her father, which child was called Adonis, whose death was the origin of another famous festival among the Greeks,—*Adonia*, celebrated with lamentations and rejoicings. This evidently designates the knowledge they had of a divine hero, who was to be born, and to die for the sins of

mankind, and to be raised to life again. This Myrrha is Mary,—this Adonis is Lord, in Hebrew. Page 109—119. [He is the Tammuz of Ezekiel, chap. viii. 14.]

"In the open temples of the Druids, they had an obeliskal stone set upright, for the *Kebla*, or three stones set nich-wise, symbolical of the divine presence. In a grove they chose out a handsome oak, with two cross-like branches. On the stem of the tree they inscribed the word TARAN, which signifies God Supreme; above and below, the word THAV, which signifies Deity; on the cross arm to the right, the word BELEN, equivalent to the all-healing Saviour; on the left arm, the word HES, meaning the Divine Spirit. Thus they endeavoured to picture out the Godhead, and as we Christians, they worshipped the three personalities in one Deity."—Dr. William Stukeley's Palæographia Sacra, p. 16, edit. London, 1763.

"The Egyptian mythology is less beclouded than that of Greece. The philosophers and priests of that nation did not so readily fall in with the superstitions of idolatry, as other nations, but preserved the true knowledge of a triune God, to a much longer period. Professor Michaelis of Gottingen gives us the following ideas of their ancient belief:—'They worshipped one Supreme and first God, whom they called in Greek ΕΙΣ, *the one.* Iamblicus* says of this deity, that 'Before all things that existed, and before the first original beings, [meaning the spirits that created the world] there is One God [Θεος ΕΙΣ, which ΕΙΣ is perpe-

* De Mysteris Ægyptiorum, sect. viii. cap. 2.

his death has written, in two volumes, the history of the literature and religion of the Hindoos. From the excellence of his English compositions, we must regard him as a person qualified to penetrate the depths of the Indian Mythology. He gives the faith of the Brahmins in these words, from their ancient books :—

" ' God is invisible, independent, ever-living, glorious, incorruptible, all-wise: the ever-blessed, the Almighty: his perfections are indescribable and past finding out.

" ' He now assumes visible forms for the sake of engaging the minds of men. The different gods are parts of God, though his essence remains undiminished, as the rays of light leave the sun his undiminished splendour. He created the Gods to perform those things in the world of which man was incapable.

" ' The gods of the Hindoos are 330,000,000; yet all these gods and goddesses may be resolved into three principal ones: Vishnoo, Shivŭ, and Brŭmhă ; — the elements ; — the three females, Doorga, Lŭkshmēē, and Sŭrŭswŭtēē.

" ' Vishnoo is represented by the form of a black man with four arms, in one he holds a club, in another a shell, in the third a chukru, or iron wheel of destruction, in the fourth a water-lily ; he rides on an animal, half bird and half man.

" 'The Shastrŭs, [sacred books] give account of ten of his appearances or incarnations, nine of which are said to be past."

" ' The first incarnation is called mutsyŭ, when Brumhă or the one god, resolved to create the universe.

" '2. When Vishnoo carried the new created world on his back.

" '3. When the earth sunk into the waters at one of the periodical destructions of the world.

" '4. When Dukshŭ the first man was created by Brŭmhă; and among his descendants was Kushyŭha, and his four wives, Ditee, Uditee, Vinŭta, and Kŭdroo: from Ditee sprang the giants, &c.

" ' The fifth incarnation was, when Prŭdhadu, grandson of Bŭlee, followed the steps of his great grandfather, and committed every kind of violence.

" ' The sixth incarnation was when the earth was become very corrupt to punish the wicked heroes.

" ' The seventh was to destroy the great giant Ramayŭnŭ.

" ' The eighth incarnation was to destroy Prŭlŭmbŭ, and other giants.

" ' The ninth is Boodhŭ's [Bŭdhu] incarnation in which Vishnoo appeared as Bŭdhŭ to destroy the power of the giants.

" ' The tenth incarnation is still expected under the name of Kŭlkee Uvŭtarŭ.

" ' Shivŭ is represented in various ways: in the form of meditation, as a silver coloured man with five faces, and three eyes, with a half moon to grace each forehead.

" 'Brŭmhă, Vishnoo, and Shivŭ, derive their existence from the one Brŭmhă. The pundits do not admit these to be *creatures*, but contend that they are emanations or parts of the one Brŭmhă. He is represented with four faces of a gold colour,

dressed white. He is called the father of gods and men.'

"The above transcripts of Mr. Ward merit the comments of the antiquary. For the present be content with the following attempt:—

"1. Vishnoo is here represented with a wheel of destruction. David saw the Messiah ascend with twenty thousand chariots of angels. Ezekiel saw the wheels move without rolling. These angels attend as ministers of vengeance on the incorrigible.

"2. Vishnoo carried the world on his back; I would say, as Saint Paul, upholdeth all things by the word of his power. Thus Homer also regards Atlas as carrying the world on his shoulders.

"3. The phrase 'first man,' is here used. So is the import of the Greek word, *Protogonus*, first begotten, which Eusebius transcribes or translates from Sanchoniatho, who gives this name to Adam.

"4. From Ditee sprang the giants. Moses mentions the Nephilim, Gen. vi. 4; that is, the *Titanes* of the poets, or the giants of modern times; huge in stature, and monsters in crimes. These were washed from the tops of the mountains by the deluge, after having long made war against the gods, allegorically against religion. The ladders which they erected, and the huge rocks which they are said to have piled against heaven, were of no avail.—"One of the periodical destructions of the world." We know but of two; the deluge of Noah, and the inundation of Ogyges, about 500 years after the flood, which drowned the city of Thebes, with Ogyges the king, and laid all the

low country of Thessalia under water.—*Vide Euseb. De Præp.* Whitehurst, in his History of Derbyshire, gives us plates of a subsidence of the coal-strata of one hundred and twenty yards. Dr. Edward Clarke, our learned traveller, thinks that all the bog timber was deposited at the time of this inundation.

"5. Bŭlee is a name not very dissimilar from Belus, to check the licentiousness of whose age the tower of Babel was confounded.

"The 6th, 7th, and 8th, incarnation had reference also to the giants.

"The ninth incarnation is, that when Vishnoo appeared in the person or character of Budhu, an idol worshipped in Ceylon, and in nearly the whole of Indostan. The temples of Budhu have three divisions, like the Hebrew tabernacle; his religion is illustrated by twenty-seven sacred books; but George Nadoris, a converted priest, says, that they have no records older than two thousand three hundred and fifty years. When the Danish missionary objected to the different figures of this idol in different temples, a Brahmin replied, 'that his god had appeared eleven times, and that his statue was made in one temple as he had appeared at one time; and in another temple as he had appeared at another.' The Hebrew scriptures mention a greater number of the Messiah's appearances to the patriarchs.

"The tenth incarnation of Vishnoo is still expected, under the name of Kŭlkee Uvŭtarŭ The whole primitive world had the same expectation. It were to have been wished that Mr.

Ward had written the word culkee with c hard, for k had no existence in the first alphabets. The word *culte*, or worship, is common to all the languages of Europe. The Latin has cultor, cultores Apollonis, cultores Minervæ. The Scots have Culdees, an ancient religious sect; the word is also of frequent occurrence in the Icelandic Edda. What other etymon can this word have but the Christ, the anointed, the Messiah?

"The poets of Greece and Rome have the same ideas of the Messiah as the Brahmins of the east; for all the sons of Noah had the same hope and expectation. Old Hesiod, in his Theogony, verse 886, 924, 925, represents Jupiter as producing purely from his own intelligence, when, as yet, he had not produced anything, and begetting Minerva of his own brain. Coincident with this idea is another appellation of the Goddess, Tritona, from τριτω, the head.

"Pindar illustrates the same idea when singing the favours of Minerva to the Isle of Rhodes, which he represents by a shower of gold, which the father of the gods had rained upon the island, when, by a stroke of Vulcan's hatchet, he had caused Minerva to proceed from the summit of his brain.* The shower of gold designates the flourishing of arts under the protection of the goddess. The begetting Minerva of his own brain is the *Homoousion* faith to the letter. Here is a son (the feminine gender being only a word of

* Quando Vulcani arte æreo bipenni, Minerva ex supremo patris vertice prosiliit.—*Pindarus in Olympia*, Ode VII.

Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty—Jesus Christ, the same yesterday, and to day, and for ever.' Rev, i. 8 : Heb. xiii. 8 : John viii. 58.

"The ancient patriarchs knew much of what they call the reign of Saturn, or golden age, say rather, the golden age restored in Christ. On this head, their ideas, and often their language, are so strikingly similar to the Hebrew prophets, as to induce a belief in some of the Christian fathers, that they had borrowed all they knew of the Jews, and that Plato is but another name for Moses, speaking Greek. It can scarcely be doubted, that the Jews communicated much sacred knowledge to the Gentiles; but how could they find means to communicate that knowledge to the Brahmins of India, and cause it to be inserted in their sacred books? how could the Druids, how could the northern poems or sacred prophecies be fraught with these expectations? And with regard to the Divine hero of those poesies, how could those men, whose fathers had instilled into their minds this first, this best, this only hope of man, possibly make it their wanton boast to be 'believers in the simple humanity of Jesus?'

"From Phœnicia and Greece let us now proceed to Rome. Here we find the books of Sibyls, prophetesses of different nations, who had flourished in various ages. They were vestal virgins, secluded in the temples, and understood to utter

revelavit nemo: quem ego fructum peperi? sol est natus. *Girald*, D. Syntagm. xi. *Confer par Lavaur*, page 133.

predictive poësies by the Divine *Afflatus*. The name is sacred being compound of *sios*, or Jupiter, and *boulè*, equivalent to council; that is, persons admitted to the secrets or councils of the Divinity. The Christian fathers affirm, as Varro and Cicero had done before, that they delivered true narratives of the creation, and predictions of the resurrection, and the final judgment. They spake also of the advent and passion of the Messiah; and of the glory of the latter day, and of the fall of empires and monarchies, they spake with a perspicuity, according to Clement, as though the events had been past. The same father adds, (*Strom.* lib. vi.) that St. Paul exhorted the Christians to read their predictions, as containing the genuine traditions of the heathen temples.

"The number of these virgins is given by the learned Varro as ten: and in this he is followed by Jerome, and also by Lactantius, who has made a selection of their prophecies in the fourth book of his Institutes. These are the Cumeian or Italian, the Cumana, the Persian, the Lybian, the Samianian, the Delphic, the Phrygian, the Tiburtinian, and the Etythrian. Augustine in his book 'The City of God,' notices these predictions with approbation; (Lib. xviii. c. 23.) and Constantine recited and explained them in his oration, to the clergy.

"Virgil, in his fourth eclogue, gives an epitome of what related to the felicities of the future age, of which he thought some glimmering began to dawn his own time.

"He says, if you will excuse an English dress,

'The last age of the Cumeian song is now arrived. The Goddess, the virgin Astrœa, (thought to be fled to Heaven) now approaches. The reign of Saturn returns. — A new progeny descends from Heaven. Be thou propitious to the new-born son, by whom the iron age shall cease, and the golden age of peace shall arise on all the world. He shall participate the life of God; shall govern the world with the virtues of his sire. The earth shall bring forth with little culture, every where interspersed with shrubs and flowers, as first offerings to the auspicious babe. At morn and night the skipping goats shall come home with distended udders: nor shall they fear the huge terrific lions; [nor shall the wolf lay stratagems against the sheep. Ecl. v. 60] Serpents and noxious herbs shall kill no more.—The waving fields of corn shall gradually change to a golden hue, the blushing grapes shall hang in uncultivated clusters, and honey-dew shall distil from the hardy oaks.—Haste, O auspicious babe to know thy mother by her smiles. Ten long months she bore thee with dignified infirmities. Haste O mysterious babe, on whom thy parents never smiled; nor God honoured thee at his table, nor Goddess with her bed. *'

"When Celsus charged the Christians with having forged the writings of the Sibyls, Origen refuted him under the plea of impossibility, adding, 'that not one of the fathers had disbelieved them.' Gregory Nazianzen seems to stand alone in saying,

* Incipe, parve puer, risu cognoscere matrem:
Matri longa decem tulerunt fastidia menses:
Incipe, parve puer; cui non risere parentes,
Nec deus hunc mensâ, dea nec dignata cubili est.

that the Sibyline verses contain many things borrowed from the sacred Scriptures. Notwithstanding, Daille *, and some other modern critics, are of opinion that part of these verses are forged. Perhaps there is some truth in this, for according to Jerome, 'the notaries often wrote what they thought, instead of what they found.' † Origen is however correct: in works so much diffused, in works lodged in the archives of the Senate, forgery to any extent was utterly impossible. These prophetesses have handed down to posterity what they conceived to be the true theology and hope of the ancient temples.

"It is therefore of no avail for Valesius, or any other Arian to defame these productions as forgeries, for this additional argument, that the Voluspa or oracle of the prophetess Vola, in sixty-five stanzas, celebrates much the same themes as those in the pagan Sibyls, and in the Hebrew prophets. This is a standard work of our northern fathers, and often quoted in the Edda.

"Speaking of the creation of Ask and Embla, I would say, Adam and Eve [the introductory lines being lost] she says, '* * * * * * Until there came

These verses Archbishop Parker turns as under, out of Constantine's oration:—

Begin, sweet babe, with smiles thy mother to know,
Who ten long months did with thy burden go:
Sweet babe begin, cheer'd by no parents' look,
To's board no God, t'her bed no Goddess took.

* Le droit usage des Peres, Livre i. chap. 3.

† Scribunt, says Jerome, non quod inveniunt, sed quod intelligunt; et dum alienos errores emendare nituntur ostendunt suos. Epis. 28. *ad Lucin.* tom. 1.

out of the throng of the Holy Gods [ginûheilog goth] convened on the plains of Ithavelli three ASAS to the temple, and found Askar and Emla extended on the ground, and undetermined to their future designation. They had neither spirit, nor mind, nor blood, nor aspect, nor beauteous tints. Odin gave them spirit, Heinir gave them intelligence, and Lothur superadded blood and beauteous tints.'

ICELANDIC.	SWEDISH.
17	17
Fundo á landi,	Funno de a landet,
Litt Megandi,	Litet formaende,
Ask ok Emlo,	Askeras ok Embla,
Aurlau-glausa.	Aldeles radlosa.
18	18
Aund thau ne atto,	Anda de icke atte,
Auth thau ne hauftho;	Bilden de ei hade;
La ne lati,	Barma ei heller late,
Ne lito gotha,	Ei utseende goda,
Aund gaf Othinn,	Odhin gaf Andan,
Oth gaf Hanir,	Hanir gaf bilden,
La gaf Lothur,	Loder gaf barman,
Ok litu gotha.	Ok det skona unseende.

"Two obvious remarks here present themselves, that whatever might be the peculiar mythology of our gothic fathers, they cannot be suspected of having had the least intercourse with the priests of the Hebrew temple. Odin, the Goth, had come from the shores of the Don, bringing with him, like Cadmus, sixteen letters of the alphabet: prior to the building of the second temple, he, and his chiefs, were mostly called by the name of their God; a practice begun by the Antediluvian fathers; so we may read, Genesis iv. 26: 'Then

men began to call themselves by the name of the Lord.' Hence EL, Ethel, Asa, Atta, Allah, Adonai, Hadin, now Odin. It is secondly evident enough that the three persons concerned in the creation of man, indicate a belief in the Godhead, of whose unity our fathers were ignorant.

"The subsequent stanzas in the Voluspa coincide with the Hebrew prophets, and the Sibyline predictions; as well as with the expectations of the Brahmins in the tenth and long expected incarnation of Vishnoo. In the 63rd, 64th, and 65th stanzas, she augurs like Isaiah, that 'the unsown earth should yield a spontaneous increase; that all evils should subside; that *Baldur*, (the Lord, the Baal or Bel of antiquity) should come and dwell with Hauthr in Hropt's sublime abode. Then too shall Haner come, and fill the earth with light and joy.'—Dr. Eben. Henderson adds, in his travels in Iceland,

"A hall she sees
Out-shine the sun,
Of gold the roof,
It stands in Heaven;
The virtuous there
Shall always dwell,
And evermore
Delights enjoy."

HEBREW TESTIMONIES RESPECTING CHRIST.

"Before entering on the more hallowed ground of the Hebrew Scriptures, it ought to be remarked, that the sacred and profane writers are generally agreed, that 'God at sundry times, and in divers manners, spake in times past to the fathers;' Heb. i. 1. for which purpose he often appeared in glory, or veiled in angelic forms. Homer mentions numerous instances: Herodotus, far more chaste in manner, has named other appearances of the Gods. In

particular, he mentions that when Cambyses was returning from his unfortunate expedition into Ethiopia, he found the people of Memphis dressed in their best clothes, and rejoicing. At first, he supposed this to be on account of his bad success, and began to kill them; but he was presently told that their God, Apis, not often seen, had appeared, and on that account the people were celebrating a feast.

"Again, with regard to India, the mythology and customs of the Brahmins have many resemblances to those of Egypt. In the eleventh conference of the Danish missionaries, with the Brahmins, being pressed as to the different forms of their idols in different temples, a priest replied, 'Our God has appeared eleven times, and in one temple he is made as he appeared in one place, and in another temple, as he appeared in another place.' The purer writings of Moses are unencumbered with these difficulties.

"On the first verse of Genesis, 'from the plural noun, אלהים *Elohim*, is inferred a plurality of persons in the Godhead, Father, Son, and Spirit; and that the Son of God, the Eternal Word, the Wisdom of the Father, was with him when he made the world.'—*Henry's Comment.* Matthew Poole has said the same, adding the force of the plural pronouns, then not used for the singular number, in the regal style. 'Let us make man in our image.' We have been fully taught in the increasing light of gradual revelation from the beginning, that this plurality is restricted to three adorable persons in the Godhead, as is inferred from the triple benediction, thrice repeating the name of JEHOVAH: Numb.

vi. 24, 25, 26. And in Deuteronomy, vi. 4. JEHOVAH, our ELOHIM, is one JEHOVAH; and from the song of the Seraphim, Isaiah vi; Holy, holy, holy is the Lord of Hosts, because this song is referred to the Father, Rev. iv. 8. where they cry, 'Holy, holy, holy, Lord God Almighty, who was, and is, and is to come.' It is equally referred to the Son, John xii. 41. 'These things, said Isaiah, when he saw his Glory, and spake of him.' It is every where applied to the Spirit, under the appellation of—Holy.

"The Psalmist, beyond either doubt or scruple, understood *Elohim* in a plural sense, when he says, 'By the *Word* of the Lord the Heavens were made, and the host of them by the breath (or *Spirit*) of his mouth.' Psalm xxxiii. 6. The plural is equally understood in the mode of saving Israel. 'I will have mercy on the house of Judah, and will save them by the *Lord* their *God*.' Hosea i. 7. The like forms are used in destroying the wicked. 'The *Lord* rained upon Sodom and Gomorrah, brimstone and fire from the *Lord*.' Gen. xix. 24.

"A sociality in the Godhead, or plurality of persons, is equally demonstrated by the angel at the burning bush, calling himself ELOHIM and JEHOVAH. The same angel went before the Israelites, of whom Jehovah says, 'Beware of him, and provoke him not; for he will not pardon your transgressions.' Exod. xxiii. 20. This is the angel that appeared to Joshua as captain of the Lord's host. This is the angel who calls himself the God of Bethel, Gen. xxxi. 13. the angel called 'The Face

of God;' Gen. xxxii. 30. And my angel—the messenger of the covenant. Mal. iii. 1. The fathers with one consent have understood all these places of the Messiah: and Rabbi Manahem, has taught, after the old Rabbins, that 'they respect the angel of redemption.' Gen. xlviii. 16. These ancient Rabbins, who seem to have been Christians without exception, had certainly the sanction of the prophets for their opinion. 'I will mention,' says Isaiah, 'the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and great goodness towards the house of Israel.—In all their affliction he was afflicted, and the angel of his presence saved them: in love and in pity he redeemed them, and bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit.' lxiii. 7, 9.—These words need no comment: an expletive would be like a tool that pollutes the altar. The glory of an adorable Trinity under the names and personal acts of JEHOVAH, Angel, and Spirit, shone with divine radiance on the prophet's mind.

"The xlvth Psalm, the nuptial song on Solomon's contemplated marriage with Pharaoh's daughter, exhibits the early opinion of David, and the constant opinion of the church, respecting Christ. The holy prophets, ever worshipping with the Messiah in view, in hope of whom they served God day and night, spake of auspicious events as figures of the better hope. Hence they use metaphors too bold for the greatest licence of poësy to authorize. The Sire says of the Son, 'thy

throne, O God is for ever, and the sceptre of thy kingdom is a sceptre of righteousness.' And in war, this son is every where victorious; whereas Solomon had no war. Solomon was to die like his father, and have but a limited kingdom; but the God-man, the Lord Christ, was to reign to the ends of the earth, and live as long as the sun and moon should endure? Some questions may here arise.

"How did David understand his own words? Hear what he says in other Psalms. The Lord said to my Lord, sit thou on my right hand till I make thine enemies thy footstool. The Lord shall send the rod of his strength out of Zion.—Εκ γαστρος προ εωσφορου εγεννησα σε Before the morning I have begotten thee in the womb. Psal. cx. And Psalm ii. 7, after speaking of the same wars, and subjugation of the Gentile world, he says, 'thou art my son, to-day have I begotten thee.' Kiss the son ******. What is that whisper, that mutter which comes round to my ears *******. You shudder at a begotten God! You shudder *******, I shudder too;—I shudder to see the law and the prophets torn and mangled by a spirit of haughty reason, as Baal's priests once stoned the servants of the Lord. I shudder to see children of yesterday rise up against the once pure and primitive faith of the whole world. The graves themselves shudder to think that the fathers should suffer for the true religion, which their children now destroy; to think that they should die for the Saviour, while a presumptuous offspring 'crucify the Lord of Glory.' Can mortals speak at all of the Divine Essence but under the figures

of Creator, Father, Lord, and Judge? Can they speak of the sociality in the Godhead at all, or how love and goodness could exist in the divinity from everlasting without an object in himself, but under the figures of Father, Son, Spirit, begotten, procession, manifestation, word, wisdom, ineffable generation? You quarrel with all these words; and yet you bring forth nothing from all your boasted treasures of reason, which is any thing like an equivalent.

"Be calm on this point; if we all misunderstand the meaning of David, it is no way likely that Solomon should be wholly ignorant of his father's hope. Let us hear him. He transcribes the words of Agur. 'Who hath ascended up into Heaven, or descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name? And what is his son's name, if thou can'st tell?'—Proverbs xxx. 4. Here a plurality of persons in the Godhead is most plainly indicated; else it would be the profanest antithesis ever used to bring a mortal, sinful man into the highest heavens, and make him of equal family with the Creator and Lord of all. If any doubt remain, this Solomon makes the Son, the word, the wisdom of God say to his eternal sire, 'thou Lord possessest me in the beginning of thy ways, before thy works of old. I was set up from everlasting, from the beginning or ever the earth was.—When he prepared the Heavens I was there.—When he gave the sea his decree that the waters should not pass his com-

mandment, when he appointed the foundations of the earth; then was I with him, and I was daily *his* delight, rejoicing always before him; rejoicing in the habitable parts of the earth, and my delights *were* with the sons of men.'—Prov. viii. 22, &c.

"The wisdom or word of God is said to proceed from the mouth (or face) of the Most High, being the brightness of the Father's Glory. Eccles. xxiv. 3. Heb. 1, 3. The word קנה *Kanah*, rendered by the septuagint ἔκτισε μέ created me, is also understood of possession. Eve said, קניתי *Kaniti*, I have gotten or possessed a man from the Lord, Gen. iv. 1. God could not create his own wisdom. Therefore the Lord possessed the word, or wisdom who was set up from everlasting. 'Thou art my Son, to-day have I begotten thee.' Psalm. ii. 7. Now, there never was either morning or evening, or noon or night with God. The Son was 'set up from everlasting.' He was, 'without beginning of days or end of life.' 'In the beginning was the word, and the word was with God, and God was the word.' John i. 1. God the Father, according to Methodius, said, 'Thou ART,' not thou becamest my Son; indicating that the Son acquired no unexisting filiation, the words being understood declaratively, or by way of manifestation, as this author adds in the sequel. Ει γαρ υιος, ουτω εφη, και ου, γεγονας· &c. *Apud Phot. Cod.* 237, p. 960.

"Do not fear to take the holy prophets, the guides of the church for your guides. My hopes are, that there is yet at the bottom of your

hearts, a sincere desire to seek the truth. Pray, pray; and lay your theories aside: a heart unhallowed is not prepared for divine researches. Then the promise is yours; 'The meek he will guide in judgment, the meek he will teach his way.' Psalm xxv. 9. Isaiah, speaking likewise of future things as present, says, 'unto us a Child is born, unto us a Son is given.' Surely this is not a mere metabole: here is a double geniture foretold, a child born of a Virgin, a Son *given* to us, for God gave his only begotten Son; and 'thanks be to God for his unspeakable gift.'

"Have you yet a doubt of the divine and human nature of Christ? Go again to the sacred text. When the stoning of Achan is recorded Joshua vii. 18. it is said, that he was the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah; but when Isaiah describes the sufferings of the great teacher in whose presence kings shut their mouths, the Lamb of God led to the slaughter, he asks, 'who shall declare his generation? for his life was taken from the earth.' Chap. lii, liii. 'Oh yea, yea, you say; who shall describe the wickedness of the age in which he lived.' Have you learned this turn of the Jews, for since the crucifixion, they give it that gloss? Why then was Isaiah so obscure in his words? Can this prophet who gave them the severest of appellations, be suspected of fearing to describe the errors of a future age? Do you defend error by saying that דור *dor* signifies, a man's house, children, or posterity, as Noah's, Gen. vii. 1. or Abraham's seed, Gen. xvii.

7, 9; then it was not the wicked generation who crucified him, but the Messiah's posterity, his own generation or progeny, even the virgin church that had not defiled her garments. When Moses uses the word of the wicked, it is with the epithets, 'a crooked generation, a generation in which is no faith.' Deut. xxxii. 5, 20. So is the opinion of Ireneaus, when speaking against the errors of the Gnostics, *Propheta quidem ait de eo,* [the Son of God] *Generationem ejus quis enarrabit? Vos autem generationem ejus ex patre divinantes, et Verbi hominum per linguam factam prolationem transferentes in Verbum Dei, justè detegimini à nobis, quòd neque humana, nec divina noveritis, &c.* So Eusebius, *Hist. Eccles.* lib. i. cap. 2.

"But hear another prophet, that in the mouth of many witnesses, every word may be established. 'Gather thyself together, *O Babylon,* daughter of troops; he hath laid siege against us: they shall smite the judge of Israel with a rod on the cheek. But thou Bethlehem Ephrata, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me, *that is* to be ruler in Israel, whose goings forth have been from old, from everlasting.' The manner of the prophet should here be our guide. When Isaiah had foretold the Babylonian captivity, chapter 39th, he immediately cries, 'comfort ye, comfort ye my people,' with all the evangelical comfort which the Messiah should bring. So here: when Micah has foretold the loss of the regal power, he turns all his hope to 'Messiah the prince.'—'Whose goings forth have been from everlasting,' and yet born in Bethlehem,—

The ancient Rabbins have all understood this passage of the Messiah, of whose pre-existence and eternity they never had either doubt or dispute; and they have given him those titles on the authority of Daniel. Conformably to which it has been their constant hope and prayer, that he would rend the heavens, and come down; that he would come down as rain upon the mown grass. Have the Hebrews any better word than עולם *oulam* to designate eternity? Is it not twice used by Moses in one verse, when he says, 'From everlasting to everlasting thou art God?' Does not the Chaldee paraphrast often say, that these prophecies *(permanentis in secula, Messias, in cujus diebus pax multiplicabitur nobis?)* belong to the ages of the Messiah, in whose days peace shall be multiplied to us.

"On the subject of our Saviour's mysterious and holy incarnation, the ancient Rabbins form the connecting link between the prophets and the evangelists. Rabbi Jotten, on the 85th psalm says, 'Truth shall spring out of the earth;' it is not said truth shall be born, but shall spring out, because the generation of the Messiah is not as with other creatures: he shall be begotten without carnal coition; therefore no one has named his Father, who must be concealed till he himself shall declare him.' He says also on Genesis, 'Ye have said, we are *orphans*, such a one, saith the Lord, shall your Redeemer be, whom I will give unto you.' On Zachariah, the same Jotten adds, 'Behold my servant whose name is the branch.' On the 110th psalm, he cites Rabbi

Berachiah as delivering the same thing, that the Messiah should 'be a priest after the order of Melchizedeck.' And Rabbi Ben Jochai, on Genesis speaks yet more plainly, 'That the Spirit, by an impulse of a mighty power, shall come forth of the womb, though shut up, that will become a mighty prince. The king Messiah.' *Dr. John Lightfoot*, vol. ii. p. 385, fol. ed. *Morney De Verit. Christ. Relig.* cap. xxviii.

"If these ancient doctors have spoken these things, (and the correctness of Dr. Lightfoot's readings have hitherto passed undisputed); if they have regarded the then expected king Messiah, as the mighty power of God, the priest who should abide for ever, and yet an orphan, whose incarnation was purely divine; why have you deviated from a faith so unsuspected? Why have you not to a man detested the Birmingham philosophy, which calls the HOPE of all the earth, "the legitimate son of Joseph and Mary?!! Why not allow us to retain the faith of the Jews, 'the devout men and proselytes out of every nation under heaven,' Acts ii. 5. Philo, the learned Jew of Alexandria; Philo distinguished as a Pythagorean, a Peripatetic, and a Platonist; Philo who flourished during the reign of Caligula, of Claudius, and of Nero, after treating of God with just propriety, proceeds to speak of the λογος Logos, whom he denominates the Great Power of God, and πρωτόγονον υἱον, first begotten Son, by whom all things were made,—the everlasting and eternal Word of God. *Eusebius De Præp. Evang.* lib. vii. cap. xiii. *Ed. Vigeri, Parisi*, 1628.

This same author treats also of another person, whom he denominates 'The Second Power of God,' which can be no other than the Holy Spirit. Rabbi Simeon has similar ideas. p. 50.

"I would here add, that the learned reader on turning to Eusebius, and carefully studying his work, will be delighted to find the prophets, the apocryphal writers on wisdom, Philo, St. John, and St. Paul, harmoniously using the same words; he will find a full rebut of those modern airs which affect to treat the New Testament as a book but partially inspired, a book of very great uncertainty, a book of whose authors, and of the time of their writing, we are altogether uncertain. Such and such a book, we are told, was not accounted canonical; such and such a text is not in any ancient manuscript; such and such a reading is wanting in some particular version; it is either an interpolation or a mistake of the transcriber. In fact, though both the Hebrew and the Christian scriptures have been preserved and watched with unexampled care, we have now no Bible on which the least reliance can be placed. Why not add, that our monks never built abbies nor our barons castles?

"Were it in your power to prove these things, and thank God nothing is proved but your confusion, we should have just cause of complaint that you had destroyed one sanctuary before you have provided us another. Your *improved version*, the oracle for the temple of reason, we neither deem a safe guide, nor think your temple a safe retreat. It has no priest; for you blush

not to intimate, that 'the Lord Christ has at present no personal concern in the regulation of his spiritual kingdom.' It has no atoning altar; how then can sinners approach? The Macedonian army, according to Livy, never returned from a campaign without cutting a dog transverse-wise, and marching between the parts of the victim. Jer. xxxiv. 18. You might at least have left us the Macedonian dog: it would have shewn the death which sin deserves. The two main pillars are wanting: we should fear that the whole fabric would fall and crush us like the architrave of Gaza. No; we can not follow your new version, from a conviction that it will lead us back to the darkness which once covered the whole Gentile world. Many of you from high Supralapsarian opinions have aberrated to Arianism *, to Deism, I would say, to the opinions and habits of the world; and all this by leaving the first principles of your fathers—regeneration and holiness. The Christian scale is to ascend that 'God in the ages to come may shew us the riches of his grace in his kindness to us through Christ Jesus;' but where your descending scale will end we leave with the Sovereign Judge to decide.

REMARKS ON THE UNITARIAN VERSION.

"To the texts and notes of your improved version, we might take a thousand exceptions; but

* There are three ministers in the Oratoire; [the Protestant Church at Paris] the opinions and sermons of two of them are much in unison with those of the rational Christians, or Unitarians of our own country. "In Geneva," the pastors of its churches are almost to a man, Arians, or Socinians. *Dr. Tho. Raffle's Tour, Let.* xv. xix. Voltaire has made a similar remark.

shall confine our remarks to a few of the more prominent readings connected with our design.

"Matthew iv. 1. Your note says, 'our Lord was entrusted with the power of working miracles at pleasure.' Your Dr. Richard Price is of a contrary opinion. In his sermon, John xi. he says, 'that Jesus could not raise Lazarus from the dead, till he had first asked the power.' The witnesses, reason and scripture are both against you here. Our Saviour never did ask the power to work a miracle; his prayer at the tomb of Lazarus was, that the Jews 'might believe that the Father had sent him.' Many of his miracles were creations, as the restoration of sight to one born blind. Now a creature cannot create; and if it were possible, such a new made creature must be arranged. And how could a new creature be arranged in the old creation, which was already perfect?—one discordant link would spoil the whole chain.

"Cap. iv. 1. 'Then was Jesus led up of the spirit into the desert.' The note, as also on Mark i. adds, 'This form of expression denotes, that the historian is about to describe a visionary scene, and not a real one.' The devil you say, in half a dozen places, 'is only evil personified.' It would only be one step farther to add, that as there is no devil, no temptation, our compliances with temptations are, in like manner, but visionary. Socinus, long before you, is partial to the phrase, *Tota redemptoris nostræ per Christum metaphora.* 'The whole metaphor of our redemption.' This faith will lead us, I apprehend, to a sort of uniformity, that as spiritual things are all visionary,

the realities are, a material world, a material soul, a material God.

"Cap. xvii. 1, 6. Your critics add, 'that Jesus was greater than Moses and Elias;' as also on 2 Epis. Peter i. 'The glory of God was present on the Mount at the transfiguration.' There is a condescending majesty in the words of Christ when he says, 'A greater than Solomon,—a greater than Jonah is here.' But your cold-hearted gloss, that he was greater than Moses is ambiguous, for this lawgiver, on Mount Sinai, was once greater than what we shall presently see, you apparently allow the Saviour to be. You set aside the evangelist's words, who says, 'We beheld *his* Glory;' and totally lose sight of the Saviour's own words, 'The Son of Man shall come in *his* glory.'

"Cap. xxvi. 24. 'It had been good for that man, if he [the Son of Man] had not been born.' Your version and critics are remarkable for remote antecedents. Error has need of far-fetched references. See on 1 John v. 20, 21.

"Cap, xxvii. 50. 'Then, Jesus, when he had cried again with a loud voice, expired.'—Note, 'Breathed his last.' Breathed his last!!! Ho! Ho! 'Breathed his last.' I perceive the death of Christ is the pun of infidelity. Pope uses the like expression, but his moral is good:

"When husbands or when lap-dogs breathed their last."

"Do you think then, sirs, that *expired* is a proper translation of αφηκε το πνευμα?* Is there one text

* Το πνευμα is rendered by the masculine πνους, Gen. iii. 15; Matt. xxviii. 19; Gal. iii, 16; Eph. i. 14, &c.

in all the Bible in which the human soul of Christ can be translated wind or breath; Can the wind rejoice in spirit? Can the wind be sorrowful even unto death? On the contrary, can any thing equal the sublimity of the Saviour's death? Hear his words to the women—'Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children.' Hear his sacrificial prayer when provoked by the utmost wickedness, 'Father, forgive them, for they know not what they do.' Mark his pastoral care of the thief, 'To-day shalt thou be with me in Paradise.' Note his filial attention. 'Woman, behold thy Son.' Be supported by thy consciousness of his Divinity; and to the beloved disciple he added, 'Behold thy Mother.' See the consummation, 'It is finished.' Rising on the climax, behold the sublime of confidence, 'Father into thy hands I commend my spirit.' Your improved reading, 'He breathed his last or expired,' has need of the prayer, 'Father forgive:' We dare not add, 'They know not what they do.'

"Mark i. 1. 'The beginning of the Gospel of Jesus Christ, the Son of God.' Note—'or a Son of God; or rather the remainder of the verse is an interpolation.' On what authority do you suspect an interpolation? Has not the text a laconic character in perfect unison with all the New Testament confessions of faith? Does it not indicate that the evangelist, fully believing the two first chapters of *Matthew*, deemed it unnecessary to repeat the same? Would not a sup-

pression of the grand close, 'The Son of God,' render the beginning unlike the whole of the Christian scriptures? Why attempt to say, A Son of God, because of the ellipsis of the article, while a thousand texts of the seventy in the Old Testament have the same omission; Exodus xvi. 1. και ελαλησε κυριος προς Μωυσην. Would you here and everywhere have the consistency to read, 'And, A Lord or, A JEHOVAH spake to Moses?' As all the primitive Christians of the east make a general use of the version of the seventy, what wonder about the omission of the article which their own Bible omits so constantly. Mark makes no scruple of using the article, iii. 11. οτι συ ει ο υιος του θεου. 'Because thou art the Son of God.' See the article Matt. iii. 17; xvi. 16; John i. 49.

"Mark i. 3. 'Prepare ye the way of the Lord.' More than twenty times you notice Griesbach, as having omitted such and such a word, or a reading. Our regret is, that he had not omitted the whole of the New Testament. He notices the preceding verse of the Codex Argenteus or Gothic version of the four Gospels by Bishop Ulphila, written about the year 360; but he fails to cast his eye on a remarkable variation in that version on the adjoining text. RAIHTOS WAURKEITH STAIGOS GOTHS UNSARIS: that is, word for word, 'Right work the stages of our God.' This reading is in unison with Isaiah xl. 9, 10. Say to the cities of Judah, behold your God. Behold the Lord God will come with a strong hand. He shall feed his flock like a shepherd, &c.' Who

is this ADONAI JEHOVAH, this good shepherd that laid down his life for his sheep, whom Griesbach could not see? This reading is proof enough that the good, the very laborious Ulphila, who preached the burning charity of his LORD JEHOVAH in the colder regions of the north, had not reached the yet more frozen regions of *rational Christianity*.

"Ah! we mourn; we lament over the pride and error of your fathers. It was to those professors, those Griesbachs, that they sent over the young candidates for the presbyterian pulpits; they were sent in humble simplicity, but returned light, and vain, and proud-robed declaimers. They returned destitute of faith in a crucified ADONAI JEHOVAH. For decency's sake, they gave Jesus a good character, and held him up as a pattern of virtue. Ah! it was this pride of your fathers; it was these professors that sapped the foundations for which we suffered; for which our Martyrs burned in their conflicts with Papal Rome. I hear you flattering yourselves, that had those men been now alive, whose bones once filled Smithfield, Gloucester, and Oxford with light, they would all have followed the new light of Leyden professors. This is a species of filial impiety not to be endured, It is equivalent to a declaration, that they would all, like you, have taken salaries for teaching a religion, little of which they believed. It fills our bosoms with anguish and indignation; yea, with momentary sentiments just the reverse of those with which our noble martyrs suffered. Were we left to a choice

between the corruptions of popery, and the evils of the present apostacy, our one prayer, our sole wish would be for the full return of the catholic superstitions. Oh! give me Popery; Oh! give me Popery with all the grossities of the dark ages; I would pray at every altar, I would kneel at every shrine—I would make no scruple of adoring the crucifix, while I saw there 'the Lord of Glory,' compared with declamations on the virtues of 'the legitimate son of Joseph;'—'The founder of the Christian religion.' While popery flourished, we had an atoning altar; we had a Mediator, a second Adam, the Lord from Heaven. To-day we have a faith which seems to lower and lower its *credenda*, or things to be believed, in every succeeding publication. 'O daughter of Zion; what shall I equal to thee that I may comfort thee; for thy breach is great like the sea; who can heal it? Thy prophets have seen vain and foolish things for thee; they have not discovered thy iniquities.—But let us hope and quietly wait for the salvation of God.'—Lam. ii. 13: iii. 26,

"Mark v. 3. 'A man with an unclean spirit.' Note, 'this man was mad, and imagined himself possessed by a legion of devils.' If the apostles after a life of travel and experience had continued novices, and their master, by the bye, no better, our critics might have been a little more ceremonious to St. Luke, the beloved physician, who adds (iv. 41.), 'And devils come out of many crying out, and saying, Thou art Christ, the Son of God.' The fact is, the evangelists perfectly

understood what they wrote, and Matthew perfectly distinguishes the lunatics from the demoniacs, cap. iv. 24; and very justly classes lunacy as an inferior disease to demoniacy. St. Paul on this head asks no favour, no pity from modern philosophy. The revelation he had of the third heaven left an effect on his nervous system, which Theophylact calls *capitis dolorem*, a nervous headache; and a messenger of Satan was allowed to buffet him, probably suggesting that he was utterly unfit to preach. Here is a clear distinction of case. Nervous afflictions of whatever extent, are not demoniacy. The primitive fathers by a sort of general consent, admit, that when men worshipped demons in their idols, God sometimes gave them up to the influence, and furious domination of unclean spirits.

" Cap. ix. 44, 45, 46. 'Where the worm dieth not, and where the fire is not quenched.' Note, 'Thus the pains of a future life shall continue till moral evil shall be exterminated from the work of God.' To give hope to the wicked in their courses, is unknown in the Bible, and ought to be unknown in comments. If the wicked once dream that it will only be a '*good whipping*' at last, they will be apt to indulge in the other glass. Besides, we do not see much amends in the morals of those who leave Newgate, or even Botany Bay. But how are we to believe your words, for you tell us, that there is no devil, though the Saviour has said, that this fire was prepared for the devil and his angels. Your variations induce

me still to prefer the Lord Christ as my only guide, who is always like himself.

"Cap. xii. 28. 'The Lord our God: the Lord is one.' Κύριος ὁ θεὸς ἡμων, κύριος εἷς ἐστι. Why put in two articles when the text contains but one? Why point with a colon when the sense does not admit of such a punctuation? Why alter the authorized version when it is perfectly literal and correct; 'the Lord our God is one Lord.' Hear the words of Moses, יהוה אלהינו יהוה אחד *Jehovah Eloheynoo Jehovah echad;* that is, word for word, Jehovah our Elohim (Gods) is one Jehovah. Here then is the Godhead, there being uniformly an elision of the letter *mem* when the plural pronoun is associated with the noun. The *yod* is not used in the paradigm of the Hebrew conjugation to designate the plural pronoun. The plural is not used by either the Jewish or the Gentile kings. 1 Kings xii. 9: Ezra. iv. 18. There is no force in the objection, that the names of Aaron's calf, and of idols are given in the plural number, for the makers affected to call them the visible symbols of the Elohim.—*Compar. View.p.* 6.

"It is a corolary to find *Alohe*, God in the singular number used to designate the personality of the Father, Psalm xlv. 7. The personality of the Son, Exodus iii. 6, for he is there understood, as the angel of the Lord; and Psalm xlvii. 6, and Isaiah xxxv. 2, 4. The personality of the spirit, Gen. i. 2: Job. xxvii. 3: 2 Sam, xxiii. 3.

"The late venerable Romaine has made a selection of other texts which confirm the doctrine of a sociality in the Godhead. The Father is called

ELOHIM, 1 Chron. xxix. 10; the Son is ELOHIM, Isaiah xlv. 21. Who hath declared this from ancient time? Have not I JEHOVAH? And there is no ELOHIM besides me: a just God, a Saviour; the Holy Spirit is ELOHIM, Exodus xxxi. 3; I have filled Bezaleel with the spirit of ELOHIM.' *Serm. on Mark* xii. 28, 31.

"The Hebrew doctors have left records of this mystery, though at this day they understand it not. Rabbi Simeon, *in Jochai*, upon the sixth section of Leviticus, says, 'Come and see the mystery of the word ELOHIM;' there are three degrees, and every degree by itself alone, and yet, notwithstanding, they are all one, and joined together in one:—they are not divided the one from the other.'—*Sermon on the Unity of the Trinity by C. Bayley, D.D.* 1808.

"I am aware of your round and continued assertions that *Alohe* and *Elohim*, that *our* and *I*, are all of the singular number! I am aware of your proof, that God made Moses *Elohim* to Pharaoh. But, give a plain answer, was Moses really *Elohim*, or only the messenger of the *Elohim?** Do you then persist in objecting to a Triune *Elohim* as an existence altogether im-

* Exodus vii. 1. Dicitur Pharaoni Elohim datus, ob divinam legationem, quam obibat, et magnifica opera, quae Deus per ejus ministerium coram Pharaone edebat. *Stockius Lex.* Si ei jungitur adjectivum, pronomen, participium, vel verbum singulare cum Essentiae Divinae unitate manifestem Personarum Divinarum pluralitatem infert, Gen. i. 1: ii. 2: iii. 1. Exod. xx. 12, 17. Deut. vi. 10, &c. Sin vero de una saltem Trinitatis Persona plurali adhibetur, partitive accipiendum est. Exod. iii. 6. Ego sum Dii, *i. e.* aliqua persona divina Patris tua.—*Ibidem.*

possible? Is the existence of the Divinity a subject for puns and problems, as though the Christians, according to a living author, worshipped three infinite Gods, each of whom was jointly and *separately* the object of devotion! The idea of a separate Divinity is novel to the church. Does a mortal being, altogether incapable of knowing how his own spirit exists, claim a licence to ridicule a revealed mode in which the *Divinitas*, the θεοτης, or *Godhead* is said to exist? Can a created being, an atom of yesterday either conceive or declare how the uncreated spirit, the pure intelligence exists? Shall the presumptive mind of man, infinitely inadequate to the task, deny the Godhead or the personality of the Father, Son, and Holy Spirit against the face of the whole Bible, and against the faith of the whole primitive world? What sort of distortions must you, with such a creed, be compelled to make in your comments and translations of the sacred volume? Take a specimen from John xvi. 13. where our Saviour promised to ask the Paraclete of the Father, 'Howbeit, when he the Spirit of Truth is come, he will guide you into all [the] truth;' that is, when he the 'action of Providence,' is come, even the 'action of Providence' whom I will send, it will guide you into all truth: for it shall not speak of itself, but whatsoever it shall hear, that shall it speak; for it shall receive of mine, and shall shew them unto you.' let us ingenuously confess that nothing but the extreme reluctance we have to submit our opinions to the decision of the Supreme Wisdom, can pos-

sibly induce us to suspect that a Divine person is not designated in our Saviour's words. I ask here, whether the precision of thought, and propriety of argument, of which the persons I attack make a profession, I had almost said a parade, can possibly obstruct the acknowledgment of three distinct persons in the text? I ask whether a logic, the most rigid, can obstruct the acknowledgment of the Father, to whom all things belong; the Son who participates of all things that belong to the Father; and the Holy Spirit who takes and reveals those things to the church?—*Saurin.*

"When St. Paul asserts that 'an idol is nothing; that to us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him,' he speaks like Isaiah against idolatry, which has 'gods many and lords many.' Why does he add the word—Father—after God? He cannot mean the Father of the Creation, that being designated by the adjection, 'of whom are all things.' He must therefore mean that the Father is the fountain of Deity, communicating in essence with the Son and Spirit. Why does he three times deviate from the simple form of the word Θεος, God, and say Acts. xvii. 29. το θειον; Rom. i. 20, θειοτης; and Col. ii. 9. θεοτης, in which he is followed by the fathers, but to designate the Divinity in words equivalent to Godhead? why does he ten times in the commencement of his epistles wish grace and peace to the churches from God our Father, and from the Lord Jesus Christ. If the Son be not one in es-

sence with the Father, has idolatry any where offered a greater insult to the ELOHIM who made heaven and earth, than is offered by this Apostle, who sets Joseph's son on the Throne with the Eternal! An insult which merely imitates the Saviour's word. 'This is life eternal to know thee the only true God, and Jesus Christ whom thou has sent.' John xvii. 3. The question is not how you understand St. Paul, but how the Jews and Proselytes would understand him. When the Saviour said, 'My Father worketh hither, and I work, the Jews sought the more to kill, because —he said that God was his Father, making himself equal with God.' John v. 17. 18. 19. Has not the beloved Clement the same ideas of the Godhead as St. Paul, when he says, 'have we not all One God, and One Christ? Is not One Spirit of grace poured out upon us all?' Does he here speak of three Gods, or of a Triune God? *Sect.* xlvi.

"Dr. Carpenter, of Bristol, has made a full boast of Isaiah's assertions of the unity of God against the plurality of idols. Let us calmly meet the truth as in both the Testaments.

I am the Lord, and there is none else; there is no God besides me, Isa. xlv. 5.

Is there a God besides me? Yea, there is no God, I know not any. They that make a graven image are all of them vanity, Isa. xliv. 8, 9.

I am God, and there is none like me; before me there is no God formed, neither shall there be after me, Isa. xlvi. 9.

The Word was God. John, i. 1.

Christ came, who is over all, God blessed for ever. Rom. ix. 5.

Thy throne, O God, is forever. Heb. i. 8.

Who being in the form of God. Phil. ii. 6.

Who being the Brightness of his Glory, and the express image of his person. Heb. i. 3.

The Glorious appearing of the Great God, *even* our Saviour Jesus Christ. Titus, ii. 13. Και is often translated *even* and must here be so understood.

To the only wise God our Saviour, be glory and majesty, dominion, and power, both now and forever. Jude, 25.

" You cannot surely be ignorant that the terms LORD and GOD are never absolutely applied to any creature. To rulers the Lord gives the title, but never absolutely. ' I have said, ye are gods, but ye shall die like men.' We shudder at your allegations that the title was given to Christ as it was given to them. His Kingdom was an everlasting Kingdom. Let us hear the elegant Tertullian on this subject, in his book against Praxeas, who had accused the Christians of Tri-theism, written before the close of the second century. ' There is then One God the Father, and besides him no other; by which he does not mean to deny the Son, but the existence of another God. Meanwhile the Son is not another distinct from the Father. Do but, in fine, inspect the design of these forms of speech, and you will find that they almost exclusively respect the makers and worshippers of idols, that the unity of the Divinity may supersede the multitude of false gods, while it includes the Son, who is undivided, and *inseparable* from the Father, and understood, though not named, to be in the Father. Had he. for instance, named him, it would have been

equivalent to the separating of the Son from himself. Had he thus said, there is none other besides me, except My Son, he would have made the Son to be another, and taken exception against him, as against idols.*' In these few words we have a perfect view of the import of all the passages in Isaiah which assert the unity of Elohim against the plurality of idols; and by consequence a full refutation of a Bristol pamphlet on Isaiah's Titles of Christ, which makes a parade of error on the preceding texts.

"Mark xii. 36, 37. 'Jehovah saith to My Lord,' &c. *Note.* 'David, transported in prophetic vision, speaks of his illustrious descendant, the anointed king of his chosen people, and prophet of the new dispensation, as his superior.' You are aware that Maimonides says, that the Jews did not use the name Jehovah after the Babylonian captivity, it being the name by which he was distinguished from the gods of the heathen, a name in which no creature hath any participation. You are aware also from De Rossi's collations, that about two thirds of the copies read Adonai, Lord, where others read, Jehovah. What then can you infer with certainty from the change of these two

* Igitur unus Deus Pater, et alius absque eo non est: Quod ipse inferens, non Filium negat, sed Alium Deum. Cæterum Alius à patre Filius non est. Denique, inspice sequentia hujusmodi pronuntiationum, et invenias fere ad Idolorum Factitores atque Cultores Definitionem earum pertinere; ut multitudinem falsorum Deorum Unio divinitatis expellat, habens tamen Filium quanto individuum et inseparatum a Patre, tanto in Patre reputandum, etsi non nominatum. At quin si nominasset illum, separasset, ita dicens, Alius præter me non est, nisi Filius meus. Alium enim etiam Filium fecisset, quem de aliis excepisset.

names, which the seventy generally render *Kurios?* It is not manifest that the Scribes, to whom our Saviour here refers, would have assented to all you say above of David's illustrious descendant as agreeing with their expectations of a secular Messiah. But is it not fully manifest that the Saviour, totally dissatisfied with their expectations, put this grand question tacitly to avow that he was the Son of God, as well as the King of Israel? Why then does it not cover you also with silence? Does not David call him God as well as Lord? Psalm, xlv. Do not Moses, and Job, xix, 25, and David, and the Prophets call him their גאל, *Goel*, Redeemer, Deliverer, Saviour, and Kinsman, as well as Lord and God? What then do you mean by this ambiguous 'superior?'

"Cap. xiii. 32. 'Of that day or of that hour, none know: no not the angels that are in heaven, [nor the Son] but the Father.' You here act with honour to put the disputed words in brackets, Jerome having affirmed that the Arians had interpolated *ουδε ο υιος*, nor the Son. On consulting the opinions of the orthodox, I do not find that they have given themselves much trouble about this text. The veil of futurity must not be lifted up too far, lest men should be called off from present duties, and lest fallen angels should know too much of the mysteries of God. We have here but to draw the just line of distinction between what our Saviour knew as Elohim, and what he knew as the Son of Man. As man he grew in understanding, as well as in stature. It was given unto him to execute judg-

ment, because he is the Son of Man. Divine things, were, in like manner, given unto the Holy Spirit. He who searches the heart, and tries the reins, Jer. xvii. 10; Rev. iii. 23; he who knew every circumstance of his second coming, could not, as God, be ignorant of the time of his second coming. If any one be not satisfied, he has but to turn to 1 Tim. vi. 15. Where the day and the hour of our Saviour's coming are called καιροις ἰδιοις, his *own times*; and of his own times, as God, he could not be ignorant.

" Luke i. 1—4. *Note.* 'The remaining verses of this, and the whole of the second chapter are printed in Italics, as indicating that they are of doubtful authority.' Who told you that they are of doubtful authority? What father of the first ages doubted or accounted them doubtful. On the contrary, are they not often quoted in their writings? If the one hundred and twenty-six verses which you brand as of doubtful authority be really so, then the Evangelist introduces the hero of his history in such a way as was never done before or since. Cap. iii. 21. 'Now, when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heavens were opened: and the Holy Ghost descended in a bodily shape, like a dove upon him, and a voice came from heaven and said, 'Thou art my beloved Son, in thee I am well pleased.' If this gospel were put into the hands of a heathen, would he not, impressed with awe at so sublime a revelation, ask who this Jesus was? Is it any way likely that St. Luke, whose Greek has ever been accounted elegant, should

have begun his gospel with an abruptness indicative of a man devoid of understanding?

"John i. 1. 'The word was in the beginning; that is, the beginning of the gospel dispensation. The word was with God; that is he withdrew from the world, to commune with God, and to receive divine instructions and qualifications previous to his ministry: The word as A god, that is, he received a commission as a prophet of the Most High, and was invested with extraordinary miraculous powers. The word was flesh, &c.'

"Your Dr. Nathaniel Lardner has repeatedly assured us, that the word was made flesh by Divine assumption; your Dr. Harewood, in his version, tells us, that 'the Word was a Divine Person.' Now, unable to endure the word of a brother, you say 'The word was flesh!!! Where do you mean to stop? What is to be the last declension of a degraded faith? This sinking lower, and lower, and lower, has by no means a pleasant effect on the mind. Did any Jew, or proselyte, did Philo, or Plato, or even Arius, ever understand the *word* to mean *flesh?* We ask again, did any christian, or even any christian reputed heretical, ever understand the word *beginning* to mean the commencement of the gospel dispensation, except yourselves. If the words of Moses, Genesis i. 1. do not satisfy you, the manner in which St. John begins his epistle ought at once to settle the point. ὃ ἦν ἀπ' ἀρχῆς, 'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled the Word of Life; for the life was manifested,

—that eternal life, which was with the Father, and was manifested unto us.' THAT, the neuter gender is frequently used by the Greeks to designate the Divinity by a sublimer idea.*

"You add, 'The word was with God when he withdrew from the World to commune with God.' What occasion had St. John to tell us as a first principle, that the Word was with God in devotion? Does any one doubt it? But Solomon had higher ideas, when he says, 'The Lord possessed me in the beginning of his ways, before his works of old—I was with him—I was daily his delight.' Prov. viii. 22, &c. Eccles. xxiv. The son of Syrac adds, 'I came out of the mouth of the Most High—I dwell in high places, my throne is in a pillary cloud.—He possessed, begot, or created me from the beginning, before the world.' Do not the fathers, with common consent, follow St. Paul in applying these passages to the Lord Christ? Does the academy at Hackney, assume a superiority over those ancient colleges?

"'The word was A god.'—A god—A god—A god—would it had been, Ah! God! *O tempora! O mores!* We know, we all know, that kings are called gods, but they are of an order of men who die like the poor. If the WORD really was of this order, invested as you add, "With extraordinary miraculous powers,' he was the most irreverent

* L'ETRE Suprême, pere de tout ce qui existe, sera du genre masculin, cependant comme cette idée est relative à celle de feminin, et qu'en Dieu il n' y a nul raport pareil, quelque peuples feront la Divinite du genre qui n'annonce ni masculin, ni feminin, afin d'en donner une idée plus sublime. *Gram, Univ. par Gebelin*, p. 74, *Ed. Paris*, 1781.

messenger that heaven ever sent to men. Haggai, speaking of the desire of all nations, and on his account foretelling the greater glory of the second temple, four times repeats the hallowed phrase, 'Thus saith the Lord.' But in the gospel, this 'Joseph's legitimate son;' this 'A god' of yesterday uses as favourite phrases, 'But I say unto you love your enemies.'—I say unto you that ye resist not evil—thy sins are forgiven.—In a word, every miracle he wrought, and every apostle he commissioned, were absolutely done in his own name.

"Verse 3. 'All things were done by him, and without him was not any thing done that has been done.' *Note.* '*γινομαι* occurs 700 times in the new testament, but never in the sense of *create.*' Had you meant to frighten us with your Greek, you should have rendered the verb in its proper infinitive form *to create*, and not *create.* On this point we solicit a fair attention; all men having equal interest in their researches after truth.

"In the New Testament, designated to set forth the wisdom of God in the redemption of man, we do not expect a history of the formations of nature, of earth, air, seas, and the orbs of heaven; we expect, as you yourselves fully allow, that Jesus Christ should be there set forth as the creator of the ages; and of thrones, dominions, principalities, and powers.

"2. Nevertheless, we complain here, that you are not ingenuous in the quotation of this verb. You do not say to the reader that the verb *ποιέω*, facio, I make, I create, used five times by the seventy,

Gen. i. 1, 26, 27, is used in the New Testament exactly in the sense of *ginomai*. Thus, James iii. 9, 'Men who are made after the image of God.' γεγονοτας. Jesus Christ *made* the man whole who had been lame for eight and thirty years. John v. 11, 15.

"3. We complain strongly of a want of fairness in your turns of the Greek, The Psalmist says, 'By the Word of the Lord the heavens were made." St. Paul often uses the verb κτιζω, I create, from the creation of the material world, as Rom. viii. 19, 20, 22. 1 Tim. iv. 3. 'The expectation of the creature; the creature made subject to vanity; the creature delivered; the meats which God hath created.' This apostle says, that his mission was 'to make all men see what is the fellowship of the mystery, which from the beginning hath been hid in God, who created all things by Jesus Christ.' Now the Greek verb *ktisò* is here used six times by the same apostle, and five of them you allow, refer to the creation of material things; and we contend that if the sixth occurence do not refer to the creation of the world by the Word, then all language, all logic, all grammar, must be for ever trampled under foot.

"4. Your grant, your full grant, that the ages were created by Jesus Christ, is equally against you in regard of the time. If God, the Father, created, and governed the church till 'the legitimate son of Joseph' began to be about thirty years of age, what becomes of the wild theology of Paul, who is ever talking to believers of their

being 'chosen from the beginning to salvation, through sanctification of the spirit and belief of the truth?' What does he mean by the mystery hid in ages past, of which there is a constant recurrence in his writings? What are the ravings of Isaiah, and the prophets, about a poor unfortunate man,, no way honourably born, that he was God's servant, God's Son, his Chosen, his Elect, in whom his soul delighted; that God would give him for a covenant to the people, often calling him the Holy One of Israel, to whom the nations were to be gathered? What do the patriarchs mean by JEHOVAH the Angel, the sole dispenser of all covenant blessings to them and to their children. 'God,' said Jacob, 'before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long to this day, the Angel which redeemed me from all evil, bless the lads.' Gen. xlviii. 15, 16. Why talk of this Angel's blessing the lads, when he had no existence? Other fathers, are fathers who give the best advice in their power to their children; but these fathers, affecting to have been favoured with conversations with the Divinity in Angelic figure, agreed by common consent to deceive the offspring of their own bodies!!!

"Verse 4. 'By him was life,' St. John says, 'εν αυτω, *in* him was life.' You add, 'Christ was the revealer of life; with him was the word of life.' We grant he demonstrated life and immortality by the gospel when he rose from the dead: but life was revealed from the beginning. The angel who blessed the lads, had taught Abraham

to look for a heavenly country, and Jacob to say when dying, 'O Lord, I have waited for thy salvation.' He had shewn David the path of life, the fulness of joy, and the ever-during pleasures at his right hand.

"Ver. 10. 'He was in the world, and the world was enlightened by him, and the world knew him not.' Your note adds, 'The word φωτισμενοι, *enlightened*, is understood after εγενετο, made.' You then supersede the word *made*, it being a small thing for the Eternal Word to make a world. The only point of dissent from this reading will be the new discovery, that εν, *in*, now means *by!* When our Saviour says, 'I am in the Father, and the Father in me,' if uniformiry of reading be our guide, both these texts will resolve themselves into three evident propositions.

"1. That Jesus Christ was made or begotten by the world:

"2. That Jesus Christ was made or begotten by the Father.

"3. That the Father was made or begotten by Jesus Christ.

"The Rev. Mr. Henshall, A. M. Vicar of Bow, in Essex, was far too petulent in complaining in the preface to his Gothic edition of St. Matthew, that the Chancellor of the University of Cambridge had subscribed fifty guineas towards an Unitarian version of the New Testament; the merits of that version are beyond example.

"Ver. 14. 'The word was flesh.' Oh! oh! gentlemen; I now fully understand you. The body and soul of Jesus were both material. We

are now arrived on the descending scale at the bottom, I would say at the tomb. All flesh is grass; the grass withereth, the flower fadeth because the wind of the Lord bloweth upon it. Yes; oh! yes: we are come as mourners to the tomb. ******** But do not weep, women; do not weep. Your HOPE is not yet in the tomb. Neither can the infidels bury his witnesses. Your ADONAI yet lives; he lives and reigns at his Father's right hand. These men who have exalted their reason, and become wise above what is written, prevaricate in evidence. They translate 1 Timothy iii. 16, 'He was manifest in the flesh.' Here it follows by the fairest deduction of argument, that 'The flesh was manifest in flesh!' This is what is now called rational christianity! And these men, coming with a bloody hand, like the Amalekite to David for a reward, meet an interrogation from the king—'Wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed?' 2 Sam. i. 14. Wast thou not afraid to suppress the verb. 'The word was *made* flesh;' not by confusion of substance, but by an hypostatic union of nature, the human and the divine. Wast thou not afraid to take liberal salaries of the people for destroying their hope, and laughing secretly at their weakness in believing the scriptures, as thou laughest openly at our refutations?

"John 13. 'No man hath ascended;' that is, 'no man goeth up into heaven. To ascend into heaven signifies to become acquainted with the truths of God; to descend from heaven is to bring down those truths, and to discover them to

the world.' The Hebrew prophets, and ancient rabbins, have quite spoiled our ears. They talk so largely of the Messiah's rending the heavens, and coming down, that we are no way prepared for these novel comments. John Baptist, who was six months older than the Saviour, says, 'He is preferred before me, for he was before me: I am from beneath; he is from above.' The scriptures never talk of descending to Jerusalem 'to discover these truths,' but always of going up to the temple.

"Cap. xii, 41. 'These things Isaiah said when he saw his Glory.'—'The true meaning is, when Isaiah (vi.) saw the glory of God the Father revealing to him the coming of Christ; he then saw; that is, foresaw the glory of him who was to come in the glory of the Father.'—*Dr. S. Clarke.* The exceptions we take to this gloss are, 1. That it offers violence to the text; instead of foreseeing, the prophet uses the past time, 'Mine eyes have seen the King, the Lord of Hosts.' 2. The Evangelist uses also the past time, as the Septuagint, 'Isaiah saw his Glory.' 3. The word King, according to the current language of the prophets, means the Messiah. 4. If Isaiah only foresaw, then he had no favours but those which all good men had. Why then did he faint with awe?

"Cap. xvii. 5. 'And now, O Father, glorify thou me with thyself, with the glory which I had with thee before the world was.' This you insinuate was merely the glory of being instrumental in the conversion of mankind. The new idol of rational christianity being once set up in the plains of

Hackney, we must all bow the knee. The prophets who seem refractory must all be classed with the furies of Egypt, for raving about the existence of the Messiah before the world; the ancient rabbins were smitten with the contagion; the fathers, who to a man, have here understood the Saviour as asking to have his Divinity, though now veiled in the form of a servant, made known to heaven by an inauguration to the Father's right hand, and to mankind by the Gospel, were all illiterate and doting men. When he says in plain language, and with a double asseveration, 'Verily, verily I say unto you, before Abraham was, I AM.,' somewhat depressing your usual tone, you mutter out, 'The mission of Christ was settled before Abraham was born.' Unfortunately, the Jews happening to understand him in a widely different sense, took up stones in the temple at once to execute the sentence of the law against a blasphemer. But this is easily gotten over: the schoolmen of Hackney understand the oriental dialects much better than the Hebrew doctors. The fault is not in Christ, but wholly in the Evangelist. Herodotus is simple and correct; Homer is bold and pure; Virgil ever kindles anew with a chaste elegance; but the scripture writers are all infatuated. They use epithets concerning Joseph's Son unheard of, utterly wild and insupportable. The Hebrew magistrates were therefore perfectly justifiable in stoning the prophets, in crucifying and murdering the Christians, as blasphemers against the most sacred articles of their faith and covenant.

"Acts vii. 59. 'Lord Jesus receive my spirit.' *Note.* 'This vision (verse 56) seems to have been renewed for the purpose of giving this first martyr comfort and support. [But] this address of Stephen to Jesus when he actually saw him, does not authorize us to offer prayer to him now he is invisible.' The critics say that Homer sometimes nods a little. Were you getting a nap when you call this a *vision;* and almost immediately add—that he actually saw him? We take exceptions also to your using the plain name—Jesus—while Stephen calls him LORD. Stephen was first of the seven deacons, and no doubt an eye witness of many of the Saviour's miracles, and minister of the word from the very first, Luke i. 2. He justly ranked next to the holy apostles. Now, if he in dying called on his name; if he commended his spirit into his hands, as the Saviour had commended his spirit into the hands of the Father, why should not 'we, who see Jesus, who was made a little lower than the angels for the suffering of death?'—Why should not we whose whole pilgrimage is a continued, 'looking unto Jesus,' do the same? If the Father, as you fully allow, has entrusted the whole of principalities and powers into his hands, to whom else, but to the Lord Jesus, can the dying Christian commend his spirit, as the Saviour had commended his spirit into the hands of the Father.

"Cap. xxii. 16. 'Wash away thy sins, taking upon thyself his name.' Your chronology is here

glaringly defective. Paul was baptized at Damascus; and the disciples, branded by the Jews as Nazarenes, were called christians first in Antioch, about the year 45. Your reading is still more shocking. The Greek επικαλεσαμενος, is very fairly rendered 'calling upon, &c.' The root is primitive, unequivocal, and common to all languages. The Hebrew קול *Kol.* the Latin appeláre, the Italian chiamare still retain the radicals of the root. Why then leave both the letter and the plain sense to deceive the reader? Assuredly, both the common sense, and learning of the people called Unitarians, have a claim to be treated with greater decency and respect.

"Col. i. 16. 'The whole creation, for by him all things were created that are in heaven, and that are on earth, &c.' *Note.* 'The apostle does not here intend the creation of natural substances;—but this creation expresses the great change which Christ should introduce into the moral world.'—Let us, in reply, read the whole passage. 'The Father hath translated us into the kingdom of his dear Son, who is the image of the invisible God, the firstborn of every creature; for by him all things were created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all were created by him, and for him. And he is before all things, and by him all things consist; and he is the head of the body, the church; who is the beginning, the firstborn from the dead, that in all things he might have the

pre-eminence; for it pleased the Father that in him should all fulness dwell.'—The last verse you translate, 'It pleased the Father to inhabit all fulness by him.' But you do not adduce any authorities for substituting δι' αὐτου by him, for εν αυτω in him. The whole *Biblia Polyglotta* is against you.

"Now, it cannot but carry conviction to an attentive mind, that your own comment, a comment often repeated, 'This creation expresses the great change which Christ introduced into the moral world,' completely destroys your own system; for if these thrones and αρχαι princes or præfects mean only lawful governments, these all existed before Joseph's son was born; according to your system, he neither was before them nor does he uphold them! But the text says, he created the invisible as well as the visible thrones; that is, angelic thrones, that they 'might learn by the church the manifold wisdom of God.' Eph. iii. 10: 1 Pet. i. 12. The text says, that the Son is the image of the invisible God; whereas, when the apostle asserts that christians are renewed in his image, it is only 'in righteousness and true holiness.' The text says, that the Son is before all things; equivalent to Proverbs viii. 22. 'The Lord possessed me in the beginning of his ways, before his works of old.' The text says, that 'he created all things.' You have told us at large, that the verb γινομαι never once signifies to create; we have referred you to James iii. 9, &c. where it assuredly refers to the creation of man. But here you are silent about Greek,

being aware that κτιζω indisputedly designates the creation of heaven and earth. The text, by a descending climax, next enumerates the mediatorial titles of the Son, that he is the firstborn of every creature, πασης κτισεως, the whole creation, and as the firstborn he has the pre-eminence in the throne, is head of the church, and prince of angels and men: 'for it pleased the Father that in him should all the fulness of the θεοτης, Godhead dwell.' And so is the sense in which Augustine understands the passage, who here professedly follows the sense of anterior fathers. 'In him dwelt all the plenitude of the Divinity with all its attributes and perfections; for the Divine Person of the Word was hypostatically united to the human nature of Christ, &c. *Tota et plena Divinitas cum omnibus suis attributis ac perfectionibus. Divina enim Verbi Persona hypostaticè unita est humanæ naturæ Christi, Duplici vinculo unitivo, uno spirituali, quo anima adglutinatur Verbo; altero corporali, quo corpus Christi eidem Verbo adnectitur. Unde merito dicitur hîc Divinitas in Christo inhabitare etiam corporaliter, sicut anima in corpore inhabitat corporaliter.*'—Epis. 17, *ad Dardanum.*

"Heb. i. 5, 6, 7. 'To which of the messengers spake God at any time, 'Thou art my son, this day have I adopted thee: And let all the messengers pay homage to him, who maketh winds his messengers, and flames of fire his ministers.' This then, is what you call the Improved Version!!! We did not know till now, that the ears of the Unitarian would have endured the word *adopted* for *begotten*: I am sure the ears of your fathers would

not have endured it. Well: let us for once omit an obnoxious word. and only say, 'When the Father brought the brightness of his Glory, (or as above, the image of the invisible God,) into the world, he bade the winds and flames adore him! Yea, for uniformity's sake, we add, he bade the winds and flames redeem Jacob from all evil and mischief.' He bade the winds and flames encamp about the beds of those that fear the Lord, and bear them up in their hands, lest at any time they should dash their foot against a stone.

"Ah Clement! poor Clement! though Paul calls thee the beloved Clement; I perceive that thou wast totally blind in quoting the above passage: thou didst neither understand Greek nor the Improved Version. Thou hast said, 'By him [the Son] would God have us to taste the knowledge of immortality, who being the brightness of his Glory, is so much better than the angels, having obtained by inheritance, a more excellent name than they. For thus it is written, who maketh his angels spirits, and his ministers flames; but to the Son, thus speaks the Lord, 'Thou art my Son, to-day have I begotten thee. Sit thou on my right hand till I make thy enemies thy footstool.' Epis. ad Corinth. sect. xxxvi. Add to this the citation, verse 10, from the 102d Psalm, 'Thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands.' The connection forces us to understand this of Christ, otherwise the aim of the apostle to prove him to be superior to an-

gels is completely superseded. They are denominated ministering spirits, whereas the Son is enthroned for ever with the proper appellation of God.

"To avoid tautology in the subsequent strictures we shall here notice but one text more, Rev. v. 14. 'And the elders fell down and worshipped—[Him that liveth for ever and ever]. Grotius has noticed that this is not in the Greek manuscript. Montanus has therefore omitted it.' Who else has made complaint? The sense does not seem complete without it. You add, 'This is only a symbol, representing Christ in a visionary scene, which cannot justify the actually worshiping of him when he is not visible, and in direct opposition to his own express command. Luke xi. 1, 2; John iv. 23, 24.' Then you do grant that all heaven and earth worshipped him in vision; and common sense will grant that the worship of the Seraphim, as seen in Isaiah's vision, (vi.) was so real and fervent a worship that 'the door-post moved at the voice of him that cried.' And as to saying, that the true worshippers worship the Father, his Divinity being then hidden in the likeness of sinful flesh, he would not allow the noble youth to call him good; though on another occasion, he calls himself the good Shepherd. Your proof is unavailing.

"You quote Dr. Doddridge as saying, that 'this vision was probably in the imagination of St. John.' The case before us ought to warn other ministers not to trifle between truth and error; the fear of man bringeth a snare; the Arians sent

the Doctor many pupils, and he seemed too much afraid to speak out. You injure the Doctor by a false and mutilated quotation. His whole words are, 'I beheld, and lo, to my great astonishment, in the midst of the space between the throne and the four living creatures, and in the midst of the elders, there stood this illustrious person, whose titles I had just been hearing; though spoken of by the name of the lion of the tribe of Judah, the symbol of his person in this mysterious vision, was very different, for he appeared as a lamb, who had been slain for sacrifice.' When the lamb took the book, the elders 'sung a new song, saying, thou art worthy to take the book from the hand of God, and to open the seals thereof, for thou O blessed Lamb of God, who takest away the sins of the world, thou wast slain to expiate our guilt, and thou hast redeemed us to God, by thy precious blood.

"'And I beheld this glorious scene with inexpressible pleasure; and I heard the voice of many angels round the throne, and of the living creatures, which betokened in general the angelic nature; and the voice of the elders, which represented the church. And the multitude of them was myriads of myriads, and thousands of thousands. And there was not so much as one discordant voice, nor one cold and languid heart in the whole assembly. And I heard them saying, 'worthy is the Lamb that was slaughtered to receive power over universal nature, and all the riches it can boast; worthy is he to whom we should ascribe consummate and unsearchable wisdom, and re-

sistless might, and peerless honour, and resplendent glory, and immortal blessing; worthy is he of all the dignity and glory, the benediction and homage of the heavenly world, through the ages of eternity! And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all things that are in them, seemed to echo back the voice.

" ' And I heard them saying, to him who sits upon the throne, and to His Son, the Lamb, the worthy partaker of his throne and kingdom, be perpetual blessing, and the profoundest honour, and consummate glory, and almighty strength, ascribed for ever and ever. And the four living creatures said, *Amen.*'

" It is hoped after this, that Dr. Doddridge will no more be quoted as a favourer of Unitarianism, because he calls this a visionary scene of the Lamb, &c. On the subject of the atonement and of the work of regeneration, few men are more clear, explicit, and strong; these are the two cardinal points, which are ever indicative of a sound belief in the Godhead. Instead therefore of prostituting all your wit, and learning, and talents to corrupt the faith of your fathers; instead of fabricating a cold-hearted system of philosophy, which must ultimately lead to deism, to pyrrhonism, and Atheism, it is most devoutly to be wished, that you would join the Doctor, join the Elders, join the Seraphim, join the innumerable choirs of angels, join every creature in heaven and earth, in the new anthem of praise for redeeming grace, saying, ' To him who sits upon the throne

and to his Son, the Lamb, the worthy partaker of his throne and kingdom, be perpetual blessing, and the profoundest honour, and consummate glory, and almighty strength, ascribed for ever and ever. Amen.'

TESTIMONIES OF THE CHRISTIAN FATHERS.

"Having considered some of the early opinions respecting the Messiah as preserved in the Pagan writings, and extant in the holy scriptures, we may glance at the unequivocal testimonies of the fathers who flourished during the first three centuries, and before the Arian controversy. These writings, says Augustine, were almost infinite, though few of them have come down to us. However, those which have reached us are full and explicit on four grand points, as laboriously collected by bishop Bull, and further illustrated by his Dutch annotator professor Grabe.

I. "That the Son existed before the Blessed Virgin; that is, before the foundation of the heavens, and the earth; and that the universe was made by the Son.

II. "That the Son is one substance with the Father, uncreated, and unchangeable in nature.

III. "That the Son is co-eternal with the Father.

IV. "That the Son is subordinate to the Father in no other sense than as God of God, light of light, very God of very God; begotten not made, &c.

"1. That Jesus Christ existed before the Virgin Mary the Arians never attempted to deny. Jus-

tin Martyr, in his celebrated dialogue with Trypho the Jew, affirms, that he appeared to Abraham in the plain of Mamre, that he rained on Sodom fire and brimstone; that he appeared to Jacob in a dream, and wrestled with him in the likeness of a man; that he afterwards appeared to Moses at the burning bush.' Edit. Paris, p. 277, 1615.

"Tertullian says, that 'the Son exercised judicial power from the beginning, dashing down the proud tower, confounding the languages, punishing the whole earth with impetuous waters, the Lord, raining from the Lord fire and brimstone on Sodom and Gomorrah. He ever descended to converse with men from Adam down to the Patriarchs and the Prophets, in visions, in dreams, in types and figures; the infinity of things about to follow, he always afore revealed; and the God who thus conversed on earth with men could be no other than the word about to be made flesh.' *Et Deum in terris cum hominibus conversari alius non potuit, quam Sermo, qui caro erat futurus.* Lib. adv. Prax. cap. 14.

"There is no need to quote Origen, Cyprian, Clemens, Alexandrinus, Hilary, and others who flourished before the Arian controversy, the same sentiments being current in their works, as is fully evinced in the standard work referred to above, and which deserves a place next to the Bible in every minister's library.

"2. The second doctrine of the primitive church is, that the Son is one substance with the Father. This with one consent the fathers found

on the words of our Saviour to the Jews, 'I and my Father are one.' They understand him as the Jews, that he 'being a man made himself equal with God.'

"Ignatius, writing to the Ephesians, (sect. 7.) says, 'There is one physician as well fleshly as spiritual, made, and not made; God incarnate; life in death; both of Mary and of God, *of the* first passible, *of the divine nature* impassible.' Is there any thing figurative, or ambiguous in these assertions? Not in the least.

"The same author adds, (sect. 18.) 'Where is the boasting of those who are called wise? for our God Jesus Christ was, according to the dispensation of God, conceived in the womb of Mary, of the seed of David, by the Holy Ghost. He was born and baptized, that through his passion he might sanctify water to the washing away of sin.'

"Polycarp, as all the apostolic writers, joins the Father and the Son in the final judgment of mankind. Pressing the doctrine of mutual forgiveness, he adds, 'we are all in the sight of the Lord God, and must all appear before Christ, and every one shall give an account of himself.' Sect. 6. Ed. Cant. 1719.

"In the fragment of this author, preserved by Eusebius (Eccles. Hist. lib. iv. cap. 15.) The last words of this martyr's prayer at the stake were, 'wherefore I thank thee, I praise and glorify thee for all these mercies through the eternal high priest Jesus Christ, thy beloved Son, through whom to thee, together with him, in the Holy Ghost be glory now, and for ever. *Amen.*'

"Here is faith in a triune God. Here is co-equal worship, the ascriptions of glory and praise for the gifts of Providence and grace, to the Father, συν αυτω, together with the Son, in the Holy Ghost. Here is an apostolic martyr who goes to the church above with the words by which at baptism he entered the church below. Here is an identity of language with that of the Holy Apostle with whom he had talked and walked, and with whose ministry he had been nourished in his early years. Here is a martyr who had held fast the shield of his father's faith, while in your hands, the faith of fathers has been vilely cast away like the shield of Saul and Jonathan on Gilboa.

"The Christian writer copied by Eusebius, apologizes for their efforts to save the body of the martyr which was not consumed by the fire, (for the Jews strove to hinder them, lest they should worship it) by saying, 'we worship Him (Christ) as being the Son of God;' and just before he had said, we could never relinquish Christ who suffered for our salvation, nor indeed worship any other; but we have a becoming reverence for the martyrs, as being the disciples and followers of the Lord. Mark those words, 'we worship him as being the Son of God.' Attend to the just inference, that Christians do not worship the Saviour as the Son of Mary, nor yet as the second Adam; they worship in him, the God that made the world; their faith is safe.

"The same Christian writer, as in Eusebius above, reports that Polycarp was heard to say, that John the disciple of the Lord, going into the bath at

Ephesus, and seeing Cerinthus, hasted out, lest the bath should fall, because that enemy of the truth was there who had denied the Divinity of the Lord Jesus. Polycarp followed the example of his master the beloved Apostle. One day when Marcion came into his presence, Polycarp took no notice of him; but the other officiously obtruding to make himself known, received for answer, 'I know thee to be the first begotten of Satan.' Lib. iv. cap. 14.

"When the apostolic men who immediately succeeded the apostles wrote their short books, they seem not to have had the least design to assert the Godhead of Christ, that being fully understood and received in all the churches; what they say on the subject comes out in the order of thought; and therefore should have double force. Justin Martyr in both his apologies for the Christian religion, repeatedly represents the Saviour, as being everywhere foretold as the only begotten of the Father. Ο δε υιος εκεινου, ο μονος λεγομενος κυριως υιος, but his Son (God the Father's) who is properly called the only Son. ii. Apol. Ed. Paris. 1615. page 44. You may therefore judge with what indignation those holy men would have treated your —A Son of God.

"3. The next grand article of the Christian faith is, that the word was with God; co-existent with the Father. That very blessed and apostolic man, Ignatius, when pressing for the crown of martyrdom, thus wrote to the Magnesians:— 'Come then, as with one consent, to one temple of God, to one altar, to one Jesus Christ, proceed-

ing from the Father, existing in one, and returning to one. Do not err through unfounded opinions, nor through old fables, which have no utility: for if we still live according to the Jewish law, we disallow the grace of the Gospel; for the holiest of the prophets lived comformably to the example of Jesus Christ. For this they suffered persecution, being inspired from the fountains of grace, thereby demonstrating to the unbelieving, that there is one God, who has manifested himself by his Son Jesus Christ, who is his Eternal Word.' ὅς ἐστιν αὐτου λογος ἀίδιος.—Sect. 7, 8.

"On this subject we cannot but feel insulted to be put upon proof of our doctrine; because the fathers on the subject never dreamed of defending the Godhead of 'the Lord of Glory.' Jew and Gentile alike expected the Lord from heaven. The numerous hymns of the first Christians, were like the hymns of the present age, as in the lines commonly attributed to the beloved Clement; Christ glorified,

Λόγος ἀένναος, The word perennial,
Αιων ἀπλετος, To ages infinite,
Φως αιδιον. The Light eternal.

"Yes; according to Negesippus, a writer quoted by Eusebius, the church continued a virgin till Trajan's time, during which period they never disputed about the Godhead of Christ. Why should they defend what nobody doubted? What Jew ever expected the Messiah to be a mere man? It is therefore to the Corinthians, the Gnostics, the Marcionites, &c. that we are chiefly indebted for those warm and strong ex-

pressions concerning the Divinity of our Lord. It is to Praxeas, who had charged the Christians with Tri-theism, that we are indebted for Tertullian's manly reply.

"When the Arians played on the word *begotten*, and consequently a time when the Word was not begotten, reasoning after the flesh; when they asked whether the Son was begotten by a *consent* of his will, or *against* his *will*, inferring, if the former, that the act of his will was antecedent to his existence, the orthodox again and again declared, that no such ideas of the Divine existence ought to enter the mind; that it was insufferable to understand the term begotten in any other sense than a *manifestation* or declaration, 'Thou art my Son;' and, that if the Arians played on this word to prove the non-eternity of the Word, they proved more than they wished; namely, that God the Father was not a Father till he had begotten the Word. The Arians had no ground to stand upon; they could not prove that any of the Fathers had asserted the creation of the Word, but on the contrary, all had maintained that the Father was always Λογικος, with the Word; and never αλογος, without the Word. Whatever variations they might have on these points, they had no dissent from the grand point, 'the Word was God.'

"Origen on the co-eternity of the Son with the Father, is very decided. Among many passages take the following:—'If he [the Son] is the image of the invisible God, then he himself is the image of that invisibility: nay, we will dare to add,

that seeing he is the similitude of the Father, there never was a time when he was not so; for when God, according to John, is called light, (for God he says is light) has he not the splendour of his Godhead? Who then will presume to ascribe a beginning to the Son, as though till then he had not existed? But when was he not the ineffable, the unnameable, the unutterable hypostatical image of the Father? He who shall presume to say within himself, that there was a time when the Son was not, says, in fact, that there was a time when there was no wisdom, when there was no life.' *Vide Bulli. Defen.* 1. 172.

"4. Time forbids us to enlarge. Eusebius sums up the sentiments and pure faith of the fathers in the beginning of his ecclesiastical history, by saying, according to the version of Archbishop Parker, which is mostly followed here, There is in Christ a two-fold nature, the one resembling the head of the body, by which he is understood to be God; the other resembling the feet, by which he has put on our human nature, subject to like passions with us, to effectuate our salvation. But to declare the generation, dignity and essence of Christ, all language is utterly inadequate. Who shall be able to declare his generation? For the Father no man hath known but the Son; neither at any time hath any known the Son, but the Father. That light that shone before the world; that intellectual and essential wisdom that was before all ages—the living God—the Word, who was in the beginning with the Father, who but the Father can clearly and fully

comprehend? He, who is pre-existent to every creature, and every work, whether visible or invisible, the first and only begotten Son of God; Captain Supreme of all the intelligent and immortal host of heaven; the angel of the high council, and executor of the secret pleasure of the Father; who after the Father is cause and author of all things: the true and only begotten Son of God; Lord, God, and King of all creatures, he received dominion and rule from the Father, together with Divine power and honour; for according to the mystical expressions of the Scriptures concerning him, 'In the beginning was the word, and the word was with God, and the word was God. All things were made by him; and without him was not any thing made that was made.'

"Christians after this, shut your ears against impeachments of your glorious, your uncreated and eternal Redeemer; shut all books, fraught with high treason, against the 'King of Glory.' 'Of a truth your God, is the God of gods, and the King of kings.' Daniel ii. 47. Of a truth the Lamb shall overcome all his enemies, 'for he is Lord of lords, and King of kings.' He wears the title, 'on his vesture and on his thigh, King of kings, and Lord of lords.' Rev. xvii. 14: xix. 16. Christians, we give you charge in the sublime words of Paul to Timothy, we give you charge in the sight of God, who quickeneth all things, and Jesus Christ, who before Pontius Pilate witnessed a good confession, that you keep this commandment (the pure faith of your fathers) without spot, and unrebukeable until the appear-

ing of our Lord Jesus Christ, who in his own times, shall shew (the *Elohim*, the *Theotes*), the blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality, dwelling in the light to which no man can approach, whom no man hath seen, nor can see. To whom be honour and power everlasting. *Amen.*"

STRICTURES

ON THE

UNITARIAN WRITINGS

OF

LANT CARPENTER, LL.D.

In a Letter to the Author.

REV. SIR,

I have read several anonymous pamphlets which the booksellers vend under your name, and which you seem to justify by a similarity of words and sentiments in the third edition of your late work, intituled, "UNITARIANISM THE DOCTRINE OF THE GOSPEL." As we widely differ in opinion, you may possibly regard the present liberty as founded on an equal exercise of the liberty which your writings have taken with authors who coincide with me in sentiment. Like most others, in my early years, I believed the Christian religion to be true, being trained up in that belief. Since then, living in an age of unprecedented infidelity, I have deemed it imperative to read the Scriptures daily, and to have a good selection of the fathers always at hand. The church we regard as the pillar and ground of truth: her first bulwark is, "God was manifest in the flesh."—1 Tim. iii. 16. From Eusebius,* and others, we learn that the first and

* Hist. Eccles. lib. iii. cap. 7, 8, 9.

great general council of the Church was assembled at Nice, by Constantine the Great, to defend this faith, and to compose the troubles of the church occasioned by the Arian controversy. It consisted of three hundred and eighteen bishops from Greece, from Egypt, from Lybia, from Thrace, and from the provinces of Asia Minor; and a very considerable number of other ecclesiastics. The learning, the talents, the piety, and the age of those ministers were such as eclipsed all convocations of like nature. Never was council more unanimous than they in drawing up the credenda of the church. The aged men among them might be called grandsons of the holy apostles and apostolic men. They had known nothing of heresy, or apostacy. They have declared their faith in plain and unequivocal words. The English version, as the Latin, is a pure metaphrase of the Greek.

" We believe in one God, the Father Almighty, maker of Heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds; God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were created, &c. *Και εις τον ἕνα Κυριον Ιησουν Χριστον, τον υιον του Θεου, γενηθεντα εκ του πατρος μονογενη, τουτέστιν εκ της ουσιας του πατρος, Θεον εκ Θεου, φως εκ φωτος, Θεον αληθινον εκ Θεου αληθινου, γενηθεντα ου ποιεθεντα, ὁμοουσιον τω πατρι, δι' ὁυ τα παντα εγενετο,* &c. vide Euseb. hist. eccles.

We believe in the Holy Ghost, the Lord and giver of life, who proceedeth, &c. &c. Some creeds use stronger language than the one in the communion service of the Common Prayer. *e. g. Credimus—in Spiritum sanctum. Eos autem, qui dicunt, erat, quando non erat, et priusquam nasceretur, non erat, aut ex non-existentibus factus est, vel ex aliâ hypostasi sive substantiâ, vel creatum, aut convertibilem, aut alterabilem dicentes Dei Filium, hos anathemate ferit Catholica et Apostolica Ecclesia.* —Vide Bulli Defen. p. 7. Ed. Lond. 1721.

Is it likely that a council so respectable could be any other than the echo of the apostolic voices to all future ages of the church? They were left perfectly free in their deliberations: they are not accused of acting by either interest or fear. They were assuredly the church of the living God, which is the pillar and ground of truth. And without controversy great is the mystery of godliness, θεος, God was manifest in the flesh. These are our foundations which cannot be destroyed; foundations against which the pride of reason, and the philosophy of the age, cannot prevail.

You tell us, Sir, that you have been twelve years in completing your Unitarianism; I grant that you have said the substance of what can be said on the subject. I believe your work will proselyte many to your opinion; for with regard to abstract truths, men have a strong resemblance to infants but just emancipated from their nurses' arms. "If we suffer our neighbour," says Edmund Burke, "to tell us his tale for half an hour every morning, we shall no longer be in our

own power." On this account I recommend those who will read such books to see both sides. Bishop Bull's Defence in Latin, with Professor Grabe's notes, is an unanswerable work; Dr. Waterland's Defence of the Trinity; Bishop Horsley's Answer to Dr. Priestly; Mr. Abraham Taylor's small work on the Trinity, and Dr. Pye Smith's Scripture Testimonies, are all works of great merit. I am bound, however, to add, that your book has not made a proselyte of me. I have closed it with an untainted mind; a mind if possible more determinately attached to the unshaken faith of the primitive church. That you, sir, should twenty times avow your belief in what you have written, I am not surprised. I give you the credit of sincerity. But for your frequent assertions, that there is not one word in all the New Testament which is not perfectly reconcileable with a belief in the simple humanity of Jesus, I am quite unable to account. Before the Arian controversy, before Tertullian and others had written apologies for the Christian religion, churches were formed in the whole Roman empire, then comprising the vast extent of Persia, Britain, Spain, and Northern Africa; yea, those apologists tell us, that this gentle philosophy of Jesus, had softened the ferocious manners of Barbarians amongst whom the Roman arms could never penetrate. Now, as all those churches had τας μεμβρανας, the parchments, as well as books, 2 Tim. iv. 13, it must be an unaccountable effrontery in Griesbach, whom you follow, to suppress, to augment, to corrupt and alter those

sacred parchments on the grand articles of faith, unless on the authority of a majority of copies. It is a just remark of Dr. George Benson, that if all the different readings were put together, they would not affect any one doctrine of the Christian religion. Why then should "Unitarianism, which is so very clearly and evidently the doctrine of the Bible," need a thousand suppressions, corruptions, and false readings of the New Testament? Were not the holy apostles, "men unskilled in arts," capable of telling a plain tale? Or can we for a moment admit the supposition, that every expression relative to the glorious person of their Lord, is full of ambiguity? Was not most of the New Testament read in the vulgar tongue in all the churches of the Roman Empire, before St. John died; for St. Paul advises the pastors of different churches to exchange his epistles, and read them publicly? Surely the blessed men who translated those writings, and were themselves confessors and Martyrs, could not become corruptors of the faith.

You say, page 6. "My belief is, that God appointed the man Christ Jesus, to reveal the doctrine of free pardon and everlasting life." It is replied, that Jesus Christ pardoned sins in his own name and right; but a free pardon he did not reveal: his words are "this is my blood of the New Testament, which is shed for many, for the remission of sins." How can a pardon be free which cost the Saviour his life! And as to everlasting life; that was revealed in the Old Testament. Abraham sought a better country; Jacob

called dying, Salvation;—David saw the path of Life; and Daniel spake of the Resurrection. The Saviour came to demonstrate immortality and life.

While speaking of a future state, we may add that you quote the *disquisitions* of Dr. Priestley, and perhaps twenty times with approbation. Of this book it was satirically said, that Dean Berkley had proved that man has no body, and Dr. Priestley, that he has no soul. Take a few extracts from this standard book of Unitarian faith. Dr. Priestley, ridiculing the doctrine most dear to a Christian, the happiness of separate spirits, as laid down in the Scriptures, says, "nothing can be found in those books to countenance the vulgar opinion, except a few passages ill-translated or ill understood, standing in manifest contradiction to the rest." *Disquisition* page 114. It is replied, they are not vulgar opinions; but the faith of the whole world, though with variations among the learned. Trismegistus, the first of philosophers, says, ανθρωπος διπλους, δια το σωμα θνητος, αθανατοσδε δια Ψυχην τον ουσιωδη ανθρωπον. Man consists of two [natures,] being mortal in regard to the body, but deathless in regard of his soul, which is the real substance of man." But why swell this reply with quotations? The Theogony of Hesiod, a versification of the Mythology of the ancient temples, the Iliad, the Cyropædia of Xenophon, and in fact, the whole world, except a few Atheists in Greece, are of one mind, and every where have raised their tumuli, and mausoleums, or sunk their catacombs for the dead. From time imme-

morial in Shem and Ham's race, illustrious women have burned to accompany the souls of their husbands; and slaves have been killed to attend their royal masters; a belief in the immortality of the soul is by no means a vulgar error, but a conviction impressed on the heart. The consent of all nations, next to the creation, is allowed by Justin Martyr to be the strongest proof of the being of God; and consent in regard to the soul, is to us equivalent to mathematical demonstration.

In bishop Butler's analogy, the proposition, that "matter cannot think," is fairly demonstrated. Dr. Priestley, on the contrary says, "This is an argument which derives all its force from our ignorance." *Disquisitions*, p. 82.

"The doctrine of a separate soul, most evidently embarrasses the true Christian system, which takes no sort of notice of it, and is uniform and consistent without it." *Disq.* p. 124. "Persons who attend to the scriptures, cannot avoid concluding that the operations of the soul depend upon the body; and that between death and the resurrection, there will be a suspension of all its powers." p. 124.

"It was unquestionably the opinion of the apostles and early Christians, that whatever be the soul, its percipient and thinking powers cease at death, and that they had no hope of the restoration of those powers, but in the resurrection of the dead." P. 224.

"The doctrine of the Revelation concerning a future life, depends on the resurrection of the dead, and has no other foundation whatever.—No other

ground of hope is so much as hinted at in any part of the Old or New Testament." P. 252.

These bold, strong, and unqualified assertions of Dr. P. and which abound in the Unitarian writers, remind me of those men skulking about the corner of Serjeant's Inn, waiting to be hired as bail: they will enter into recognizances without hesitation for any sum of money which the court may require. The Doctor was reminded during the first sale of his work, that those texts which speak of the separate existence of the soul were neither ill-translated, nor misunderstood. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. Gen. ii. 7. To translate נשמה חיים *Nishomah Chajoim*, in any other way than the authorised version, would throw the Bible into a state of confusion. The Doctor was reminded, if God be a Spirit, how could man be created in his image, unless the soul be distinct from the body. What could our Saviour mean by saying, "fear not them that kill the body, but are not able to kill the soul?" What could Paul mean by being absent from the body, and present with the Lord? Or Peter by putting off the house in which his soul resided? What could St. John mean by the souls of the martyrs which he saw under the altar? Suffice it to say, the full force of Scripture and reason had no effect on the Doctor, because "God sends strong delusion," on men who are resolved to be deluded. Though bounds, impervious bounds are set to the mind in its efforts to penetrate the veil of futurity, yet this presumptuous

mortal has suffered his proud imagination to penetrate a fancied futurity, to rob a suffering race of their only hope; for resurrection of the material soul and body can be no other than a new creation.

But the point now is, how you, Rev. Sir, can quote such a book, and about twenty times in the most honourable manner, without the least caution against its horrible principles.

Page 17. "Most competent judges agree that the earliest of the gospels, in its present form at least, was not written till the year 63 or 64." What is your motive for saying this? Is it to weaken the force of those gospels? If so, it fails, for most of the Apostles and seventy were then alive, and the long lives of St. John, Ignatius, and others, is noticed to demonstrate the cares of Providence over the church. The fact is, every apostolic man, on leaving Jerusalem, had his gospel with him. "Bring the books, said Paul, but especially the parchments," engrossed in a text hand for public reading. Eusebius says, that about sixty persons wrote gospels, and that the Gospel of St. Matthew was written about the eighth year after the ascension, in the Syro Chaldaic language, the then language of Judea. This agrees with what Luke, i. 2. says, that many who were eye-witnesses and Ministers of the word had taken in hand to set forth a declaration of those things which are most surely believed among us. Chrysostom confirms this opinion; Theophylact adds, that St. Mark wrote about the tenth year, adding, the time when Luke wrote is less certain, but he estimates it to be about the fifteenth year, and

the Acts were written after St. Paul went to Rome. Tertullian joins his testimony to these facts. Consequently Eusebius, who fixes the times of the several gospels, must be understood of authorised copies being delivered to the churches for public reading; for Tertullian affirms, that the churches to which the apostles wrote, had, in his time, still preserved their own autographs. These, Doctor, are brilliant testimonies! who then are your competent judges?

P. 20. "The two first chapters of Matthew are destitute of authority."—How then did they find their way into every corner of the Christian world? Is it likely that the Evangelist, writing the gospel of the Lord Christ, should abruptly begin by saying, "Then cometh Jesus from Galilee to *the* Jordan, &c. Was there ever a biographer who began his work in this way? This is truly, Sir, a far fetched, and feeble stroke at the divine assumption of the human nature.

From p. 3, to p. 30. You often assert, "that the three Evangelists are totally silent as to any intimation, that our Saviour either possessed, or did any thing that another man might not do, if God were with him." Why wonder at this? There was no man in Israel that entertained a doubt but that the Messiah was "from everlasting;" and "over all God blessed for ever," except the Sadducees. Therefore the sole testimony of the Evangelists was to prove that the Saviour was the Messiah. Why wonder, I say, at this? It is like wondering that Sir Isaac Newton did not begin his *Principia* relative to the solar system by first prov-

ing that there is a sun. The prophets had asserted his Divinity with a full blaze of eloquence.

P. 29. "That our Saviour pre-existed at all before his human birth, was not believed by the apostles Peter and Paul." On the contrary, Doctor, I see their writings full of his pre-existence. The latter of these has generally been thought to have a strong share of common sense. He says, "God sent forth his Son, made of a woman, &c." He was in the form of God before he was in the form of a servant; he was rich before he was poor. The second Adam who brought the free gift, is the Lord from heaven. The mystery of our redemption was hid in Christ before the world began. Now, Sir, suppose one of our lecturers on anatomy should use the like language concerning the birth of a prince, would not your Unitarian Reviews roar off against him, and deem such a surgeon fit to be confined in an hospital? Yet this apostle must be regarded as a lunatic for using the above language in order that Unitarianism may have a plausible defence.

P. 41. "In the second Epistle to the Corinthians, [as in the first] there is nothing to prove that the apostle regarded Jesus Christ as a being of superior nature to that of man." Was it not then a kind of hypocrisy in Paul to urge charities by the example of him "who was rich, yet for our sakes became poor." Pray, Sir, where did his riches lie, if they were not the riches of glory?!! Was it honest to say that the Israelites tempted Christ? Was it wise to call this Saviour, "the image of

God," meaning "the invisible God," "the Lord of Glory?"

P. 50. "The epistle to the Hebrews. From the deficiency of evidence of its having been written by an apostle, it cannot be regarded as by itself authoritative." You conjecture that "it was written in the Syro-Chaldaic. But Greek was his (Paul's) native language," p. 422. This idea, Doctor, is quite unfounded; Greek was so far from being his native language, that when he first began to preach in it, "he made," according to Jerome, "very many bulls and blunders in his words. He scarcely knew how to construe a hyperbatic phrase, nor how to close a sentence." This father affirms farther, that St. Paul at first "did not know how to express his own profound conceptions in the Greek language; that his elocution was defective, and that he laboured under difficulties in communicating his ideas.' *Iste qui Solœcismos in verbis facit, qui non potest hyperbaton reddere, sententiamque concludere, audacter sibi vindicat sapientiam, &c.*—Hieron. Comm. in epis. ad Eph. tom. vi. p. 384.

Illud, &c. etsi imperitus sermone, &c. nequaquam Paulum de humilitate dixisse; profundos enim, et reconditos sensus lingua non explicat, et cum ipse sentiat, quid loquatur, in alienas aures puro non potest transferre Sermone. Epis. 15. ad Algas. Q. 10.

With regard to the deficiency of evidence that the epistle was writen by an apostle, allow me to translate the statement of different fathers, that the reader may judge for himself. St. Clement

of Alexandria assures us in his Hypotyposes, that St. Paul wrote this epistle in Hebrew, and that St. Luke translated it into Greek for the Greeks, which accounts for the similarity of style in this epistle, and in the Acts of the Apostles." He adds, "The Apostle had a reason for withholding his name from the inscription, because writing to the Hebrews who had long been prejudiced against him, and might suspect him, [as hostile to the ceremonial law, Acts xxi. 21,] he had acted prudently in not placing his name at the head of the letter." This passage being cited by Eusebius, as also the following opinion of Origen in his homilies, indicates that Eusebius concurred with them in opinion. "The style of this epistle is more polished than that of St. Paul, who admits, that he was simple and rude in speech. The Greek of this epistle has a superior elegance, as those conversant with its style will readily allow. Be that as it may, the ideas are very admirable, and must command the assent of those who examine it, as not unworthy of this Apostle. My opinion is, that the thoughts are St. Paul's; and that the style and composition are those of another person, who has collected and gathered the words of the Apostle, and composed a book of what he had heard his master say. For this reason, if some churches, have received it as St. Paul's, we have reason to approve of its sentiment, as it is not without reason that our ancestors have handed it down to us by tradition, as the production of St. Paul, though God alone knows with certainty

whose it is. Some, according to history, attribute it to St. Luke, while others think, it was written by Clement, Bishop of Rome."

Not only all the churches of the east, but the whole of the ancient Greek writings have acknowledged it to be Saint Paul's, though the most part attribute it, [that is, the translation of it] to Barnabas, or to Clement. *Non solum ab Ecclesiis orientis, sed ab omnibus retro Græci sermonis scriptoribus, quasi Pauli apostoli suscipitur, licet plerique eam vel Barnabæ, vel Clementis arbitrentur.*— Hier. ad Dardan.

The internal evidences, that the epistle was dictated by St. Paul, have been collected by Du Pin, author of the ecclesiastical history in twenty-three volumes quarto. "It was written from Italy by a person then in bonds, but who expected liberation; a person who had Timothy for a colleague." Heb. x. 34, xiii. 23. These circumstances agree with no one but Paul. Saint Peter says in his second epistle, "our beloved Brother Paul has written to us." Now there is no epistle but this addressed to the Hebrews. Neither Clement nor Barnabas could speak with so much authority to the Hebrews as this author. St. Paul laboured in this epistle above all the others, which may account for the superiority of its style. Having learned his gospel by revelation, he could say, "it was confirmed to us by them that heard him." Chap. ii. 3. St. Luke "had perfect understanding of all things from the very first."

This learned professor adds, that this epistle

was written just after Timothy was set at liberty, x. 34; he thanks the Hebrews, a name which agrees to the Jews of Palestine, being called Jews in other provinces, because they had had compassion on him in bonds [before he left Asia]. In a word, he represents how much the Son of God was superior to Angels, and to Moses; how much his priesthood and sacrifice were superior to the priest and sacrifices of the law; he proves that they were all figures of Christ, and fully accomplished in his person, &c.

Under these indisputable facts, I am fully of opinion, Doctor, that you will not be able to get rid of the epistle to the Hebrews as an uninspired book. It was fully received by the council of Laodicea, the first ever called; we cannot now allow it to be touched with polluted hands.

P. 54. You are astonished that "James should content himself with calling him, 'The Lord Jesus Christ,' or even 'the Lord of Glory,' if he really believed that he was the very and eternal God." Being quite sure that the apostles were all Unitarians, you are also at a loss to know "when the Apostles got rid of their Jewish prejudices." Doctor, the belief that the Messiah was "God over all, blessed for ever," was not merely a Jewish prejudice, but the prejudice, I would rather say, the hope and expectation of the whole primitive world. The Apostle being fixed and grounded in this faith, is proud to call himself "a servant of God, and of the Lord Jesus Christ." Here are his full titles; and he charges the elders not to "have the faith of the Lord Jesus Christ, the

Lord of Glory with respect of persons." He joins Stephen in the ascription of the proper title to the Redeemer. "The God [and Lord] of Glory that appeared to Abraham in Mesopotamia."—Acts vii. 2. This is the Shekinah or Glory which formed the first word of Stephen's defence. He had not as yet, Doctor, gotten rid of his Jewish prejudices. You add, "the last word δοξης, glory may refer either to πιστον or to κυριου; Wakefield refers it to "glorious faith." But, Doctor, how does δοξης in the feminine, form a syntax with κυριου in the masculine? Aware that your friend has cut his fingers, you kindly tie them up by reading, "the faith of our glorious Lord." Is then the noun glory, to be reduced to an adjective? What, Doctor, would the ancients have thought of these criticisms?—the old Arians would have been utterly ashamed of all such quibbles.

P. 55. "The evidence for the genuineness of the epistle ascribed to Jude is very incomplete." Jerome, it is true, says that because the apochryphal book of Enoch was there cited, many had rejected it; but it had acquired authority by its antiquity, and by the use which the church had made of it, in putting it among the canonical books. Clement has written a comment on it, and cited it in his Stromata, and in his Pædagogue. Tertullian cites it as genuine; Origen has written an eulogy on it as the genuine work of St. Jude; and no council ever rejected it. Say the truth, Doctor. Is it not the following phrases in this short record of antiquity which chokes the Unitarian? "Denying the only Lord God, and our Lord

Jesus Christ. Praying in the Holy Ghost. The presence of his Glory. Unto the only wise God, and our Saviour be glory, and majesty, and dominion both now and ever. *Amen.*"

P. 59. "John begins his gospel with an animated declaration of the Divine authority of Jesus." Not a word of the kind. He begins with a declaration of the eternity, the personality, and essential Divinity of the WORD. "His design was to show [shew] the superiority of our Lord's office over that of John." Not at all; John was only the messenger to prepare his way, and "say to the cities of Judah behold your God."

P. 60. "If John knew what he is now supposed to teach, the proper deity of our Lord, and his eternal power and Godhead, how natural would it have been for him to have begun, 'from all eternity the Logos existed; he is the very and eternal God, of one substance, power and eternity with the Father, &c.'" John did far better. As he wrote chiefly to the Hellenists or Jews who used the Greek tongue, and to Greek proselytes, he uses the style of the Greek Bible, in which Logos is a word of constant occurrence and unequivocal import. By the Logos or Word of JEHOVAH, the heavens were created, and the host of them by the breath or spirit of his mouth. Psalm xxxiii. 6. The Word of the Lord came to Jonah and talked with him. He talked with Samuel when David was anointed, and with David when he went up to Hebron. This is the Word which fills the old Testament, and is the sole glory of the new.

P. 61. "In the beginning of this new age, he was the word." John i. 1. Four witnesses, Doctor, are against your paraphrase. First, Luke calls the commencement of this new age, "The having had perfect understanding of all things from the very first." He understood *beginning* in a higher sense than you. Secondly, the readers of St. John would naturally understand John as they understood Moses, for he uses the same word: Gen. i. 1. Thirdly, the Word or wisdom of God was with the Father "in the beginning of his ways, *and before his works of old.*" Prov. viii. 22. Fourthly, the Evangelist begins his Epistle by using ὅτι, a pronoun of the neuter gender; for the Greeks, as before shewn, used the neuter gender, out of superior reverence for the Divinity. "That which was from the beginning, that which we have heard, that which we have seen with our eyes, which we have looked upon, and our hands have handled, the word of life. For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested to us." He calls Christ "the beginning of the creation of God." Rev. iii. 14.

"The Word was God, or rather A god, since to him the Word of God came." Doctor, the A-gods never had this title without some qualifying word. "Ye are gods, but ye shall die like men." Why do you add, that he was made a God to the Jews? Why deceive the English reader, while you profess to set him right? Your A-god is as horrible on the ear of a Christian, as an A-messiah, or

A-Jehovah, would have been on the ear of a rabbi.

"He was in the world, and the world was made or formed anew through him, and yet the world knew him not." The world, the Jewish world, was so far from being made anew by Christ, that only the Christian remnant escaped. In fact, he unmade and denationalized the Jews: he dispersed them on the face of the whole earth, as Moses had foretold. Deut. xxviii. 64.

"The Word became or was flesh, and dwelt among us, and we beheld the glorious display of the Divine power, glory as of an only son from the Father." Why do the Unitarians reject the authorized version, which is as literal and pure as possible? Why are you so dissatisfied both with it, and with the improved Unitarian Version, that you here, as in forty other places, mend and patch it? Unable either to improve or to refute the reading of this text, the grand pillar of our faith and hope, you mix for us, as Mr. Burke said to Dr. Price, "a sort of porridge," partly a translation and partly a paraphrase, and partly additions and partly suppressions. Where, Doctor, do you find any thing in the Greek which answers to your "became,"—"was flesh,"—"glorious display of the Divine power,"—"an only son from"? Would you, Sir, like any one to take these liberties with the last will and testament of your father? Can the Unitarian people possibly bear to see their own translators thus disagree, and the New Testament converted into a Waterloo of torn and tat-

tered limbs? The Lord Christ speaks with unparalleled simplicity:—"I came forth from the Father; I and my Father are one." John says he is "the only begotten who is in the bosom of the Father." How noble and ingenuous is the whole character of the Gospel compared with the *turnures* and wreathings of Unitarian criticism!

"John, too, bare witness concerning him. He that came after me was gotten before me." If you will force upon us the false readings of *became* and *gotten*, it is now become and gotten to be no crime for the Unitarians to do violence to the verbs, by substituting one tense for another. This they call setting the English reader right. But read on, Doctor, read on; or if you do not like it, let me read for you. "He is preferred before me, for he was before me." 15. "He it is who coming after me is preferred before me." 27. 30. "I saw and bare record that this is the Son of God. He must increase; I must decrease. He that cometh from heaven is above all: he that is of the earth is earthly. The second man is the Lord from heaven." iii. 30. 1 Cor. xv. 47. Ask a little child, Sir, whether the Saviour does not here distinguish his heavenly descent from the earthly descent of mortals? Your substitution of "dignity" for "time" in the above text, does indeed appear to be the expiring effort of a lost cause. It is equivalent to "He is preferred before me to be king, for he has gotten to be king." This is an absurdity: whereas, if you understand πρωτος μου, "of time," you have plain cause assigned for the

exaltation of Christ, with whom John had no competition.

P. 68. "The Evangelist records the words of others—that Jesus was the Son of Joseph." Aye, Doctor, and he records the words of others, that "Jesus had a devil that deceived him." This is wicked, Doctor, very wicked. This is a bite at the heel—a sly stroke at the Divine assumption of our humanity. Perhaps such a hint never dropped from a minister's pen before. Diderot used to say, in his Parisian club, "Strike the wretch, but conceal the hand." When Philip said, "the son of Joseph," he had, perhaps, not been more than an hour in his company, and that in public; but Philip did not baptize the Eunuch till he had confessed in full the Christian faith, "that Jesus is the Son of God." Luke says, "Jesus, as was supposed the Son of Joseph;" for God would honour marriage by providing a husband for the *Alma mater*.

P. 68. You close with a catalogue of remarks on the degraded condition of the Saviour; "A man that told the truth, called a man without guard or comment; who experienced deep distress of mind; a man of sorrows, and acquainted with grief; a man, whatever powers he possessed he derived from God," &c. Why, Doctor, do you talk of the Saviour in this language? Is it not the way that infidels talk? Is it not just the reverse of the Scripture language? Do not the Prophets join his sufferings with his glory? Did not the heart of Simeon leap for joy with the

helpless infant, the mighty God, in his arms? Do not the Apostles glory in the cross?

P. 78, Note 143. "This is the true God and eternal life." 1 John v. 20. The Verona copy reads, αληθινονΘεον: the Scholia adds, that we may know him the true God, and we in his son, Jesus Christ. Unitarianism here directs all her efforts to prove that αυτος, *this*, refers to the sire, not to the Son, as the antecedent. Take three examples of the connection of this particle in John, and you will find no remote antecedent: "The *same* was in the beginning with God;" "The *same* came for a witness of him that was the true light:" "This is *he* that came by water." The pretension of remote antecedents is, therefore, a mere sophism of Unitarianism. John surely would never have dreamed of telling the Christians, that the Father was the true God, and that the Father was eternal life. Does he not use the Saviour's words, "I am the resurrection and the life: I am the way, the truth, and the life?" Yet grammar, logic, Bible, and all antiquity, must be forced and distorted in favour of philosophical christianity.

P. 81. "The revelation of Jesus Christ, which God gave unto him." Rev. i. 1. What can be inferred from this? Did not the Holy Spirit speak what he heard, and reveal the things of Christ to the disciples? John xvi. 13. 14.

P. 82. John "represents the Lamb as among the worshippers." Rev. xv. 3. This, Doctor, is contrary to the whole of the fifth chapter, where the

Lamb is adored in the midst of the throne. But read on: "They sing the song of Moses and of the Lamb." Who but an Unitarian would have made so wild an inference? Homer tells us that they sung the amours of Jupiter and of Semele. Iliad xv. 192, and we never heard that any Greek ever dreamed that Jupiter was among the worshippers?

P. 83. "The words Alpha and Omega are rejected by Griesbach as spurious." We have before wished that he had rejected the whole of the New Testament. The Vulgate has these words; and surely the Romans had the Christian Scriptures at an early period: Jerome's version could be but a revised copy. The cry of "false readings, spurious texts, modern corruptions," I generally find to be a hoax of heresy: my deliberate opinion of Griesbach is, that he is a jack-a-lantern, leading the well disposed student to the morass.

P. 94. Note, "JEHOVAH our God is one JEHOVAH." We have proved p. 49, that the Lord our Elohim (Gods) is one Lord. Deut. vi. 4. You know, Doctor, that the Trinitarian who bows down his understanding to the letter of revelation, glories in this sociality in the "One God the Father," as well knowing that there never was a time when he was not a Father. In citing this text, 1 Cor. viii. 4—6, you ingeniously avoid dwelling on the word, "Father." Was it not obtrusive think you, Doctor, in St. Paul, to add that word? Was not God quite sufficient?—But you remark farther, "It is trifling to say—The only true God is here opposed to the false Gods."—If it be trifling, it is really very ancient trifling.

The whole Jewish church has granted, that David predicted many things of Christ under the figure of Solomon. Now, in delivering his dying charge, the last kindling up of the prophetic flame, he says, "And thou, Solomon, my son, know thou the Elohe, (God) of thy father, &c." 1 Chron. xxviii. 9. The Rabbins with one consent, admit that the singular number is here used to caution him against idolatry. If it be trifling, it is the way in which St. Paul trifles; "We know that an idol is nothing; to us there is but one God, the Father." It is the way in which Isaiah trifles,—"I am God, besides me there is none else; —They have no knowledge that trust in graven images." Tertullian at a stroke has ably refuted all these allegations. *See page 54.*

P. 107. "To sit on my right hand, and on my left is not mine to give."—Doctor, you have had much practice in classing texts of scripture supposed to be for and against the Godhead. Here is a fair opportunity to try your skill with such as under. To believers "gave he power to become the sons of God." "He gave some to be apostles, some prophets, &c," "I give unto them eternal life," "He hath made us kings and priests unto God." "Him that overcometh will I make a pillar in the temple of my God, and he shall go out no more for ever." "I will grant unto him, to sit down with me on my throne, even as I also overcame, and am sat down with my Father on his throne." If Moses forfeited an entrance into Canaan by the rash word, "Ye rebels, must we fetch you water out of this

rock?"—did not Caiaphas justly rend his robes, and crucify Joseph's son for assumptions of uncreated glory?

P. 113. "Jesus was raised from the grave by the power of God." Acts ii. 32. I thank you Doctor, for reminding me of this new proof of an adorable Trinity. The Saviour twice in debate with the Jews, said, "Destroy this temple, and in three days I will raise it again." "I have power to lay down my life, and I have power to take it again." "Christ hath suffered in the flesh, and was quickened by the Spirit." 1 Pet. iii. 18. Thus, the Elohim, ο θεοτης the Godhead acted in unison in the resurrection of the Saviour, by the Father, by the Spirit, by the Saviour himself.

P. 118. "That our Lord was liable to sin, I consider as necessarily following from the representations of the New Testament. Unless it were so, he could not have been tempted."—When I opened your book, I really did not expect to meet with this novel language! The fathers write against many whom they call heretics, but I have met with nothing equal to this. You often say, Sir, that our Saviour "died to ratify the covenant." Now, admitting, if it were lawful, that he had fallen into some sin, what would the consequences have been? Could a diseased lamb have been accepted? Let us weigh this strange doctrine in the balances. "Behold I lay in Zion—a sure foundation." "I will give you the sure mercies of David." Isa. xxviii. 16: lv. 3. Let us change the scale, and weigh it in the New Testament. "On this rock will I build my church,

and the gates of hell shall not prevail against it." "Wherefore seeing we receive a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably," and without the least fear that the second Adam, who is from above, will fall into any sin.

P. 129. "Baptized εἰς into the name of the Father, and the Son, and the Holy Ghost." The substitution of the compound preposition *into* for *in* the name, you seem to think, has some bearing, which makes the Son merely the agent! We really cannot see such a bearing. We marvel rather, that "Unitarianism, the doctrine of the gospel," should need such a quibble. How elegant and how much improved, would the English version appear, if we should adopt your reading of the same preposition in many other texts, as "Jesus—loved his own *into* the end." John xiii. 1. "His soul was not left *into* hell?" Acts ii. 31. Neither can I see how Jesus can be the mere agent. If he be, as you seem to allow, the mediator of all, the Saviour of all, it just as much overwhelms my understanding to reconcile the exercise of those powers with a belief in his simple humanity, as to believe that his body is whole in heaven, and whole in every wafer of the altar. John at first baptized unto the Messiah; the disciples baptized in the name of Jesus; but when he was "declared the Son of God with power," they were commanded thus to be baptized in the adorable name of the Triune-God; hence the adage, "Go Arias, go to the Jordan, and there thou shalt see a Trinity."

P. 133. "'These things Isaiah spake when he saw his glory.' Some authorities have, 'The Glory of God,' and others, 'The Glory of his God.'" You should have given us the names of these authorities. It cannot be expected that we should leave the pillar and ground of truth, the sole support of the church, that "God was manifest in the flesh," on anonymous authorities; especially while so far as I know, the whole Biblia Polyglotta, warrants our belief, as well as the plain connexion of the words, John xii. 41; that Isaiah saw the Messiah's glory. You attempted the same evasion, Doctor, with the glory which Isaiah chap. xl. 4—9, said should be revealed. But no Jew ever doubted but the God which the messengers were foretold as preaching to the cities of Judah, really refers to the Messiah. So Zachariah, ix. 9. "Behold thy king cometh unto thee, riding on a colt, the foal of an ass."

P. 136. "Whose are the fathers, and of whom, as concerning the flesh, Christ *came*, who is over all, God be blessed for ever? Rom. ix. 5. The original equally well admits of this rendering, 'From whom Christ came, as to the flesh, God over all be blessed for ever.'" This, Doctor, is doing violence to the apostle's words; for first you add the verb BE; secondly, you take away the relative, *Who*. ο ων επι παντων, &c. "Who is over all, God blessed for ever." Thus Sir, you incur the double malediction of adding and taking away in the same member of a sentence! Really, Doctor, if Unitarianism could not be defended without thus making these horrible distortions, suppressions, and additions, I would

leave it undefended. There was no need for St. Paul to tell us that God was over all; and especially when he is not speaking of the Sovereignty of God, but of Jewish privileges. You yourself admit in very many places, that Jesus Christ is over all; and had the apostle meant a doxology, he would scarcely have deviated from the usual language of the New Testament, Ευλογητος οθεος. "Blessed be the God, &c." 2 Cor. i. 3: 1 Peter i. 3. From criticism so extravagant, what opinion must the learned form of the ability and integrity of the Unitarian ministers?

P. 138. "The kingdom of God and Christ. Eph. v. 5. I charge thee before the God and [Lord] Jesus Christ. 1 Tim. v. 21. The glorious appearing of our Great God and Saviour, Jesus Christ. Titus ii. 13. These are all practicable renderings of the places referred to." We take exceptions, Doctor, to your punctuation: you isolate Jesus Christ as an adjection without a connection. If the kingdom be God's, and not Jesus Christ's; if it be "our Great God," we expect, and not the glorious epiphany of Christ, why should St. Paul pin his name upon the garments of light and majesty, whom no man hath seen, nor can see? Certainly, Doctor, you here level a stroke against the apostle's understanding, or against your own. We have no grammar which allows a noun to stand alone at the end of a sentence. The English version is a perfect metaphrase of the Greek; yet you take the pronoun *our*, which stands before Saviour, and put it before the Great God. Would it not offend, Sir, if our barristers should get a habit of saying, "our

estates," instead of our clients' estates? The conclusion from this punctuation, is quite clear; the Unitarian expects "the glorious appearing of our Great God," and as to Jesus Christ, cut off with a comma, having a soul material as his body, he never, in fact, either rose or ascended, and by consequence, shall never return. The comma cuts him off from any syntax with the Divinity.

P. 142. "'For there are three that bear record in Heaven, the Father, the Word, and the Holy Spirit, and these three are one. And there are three that bear witness in earth, the spirit and the water and the blood; and these three agree in one.' 1 John v. 7. 8. No one with any pretensions to critical knowledge can doubt as to the spuriousness of this passage. It was not written in Greek till at least 1,100 years after the epistle was written. It rests wholly upon the testimony and fidelity of Tarpensis, who first cited it about 400 years after the epistle was written." You get on rather too fast, Doctor; *Opera Cypriani* is now before me; he was martyred in the year 248, and has the words, *Et hi tres unum sunt*, "and these three are one." Jerome, in the preface to his canonical epistles, affirms that it was extant in the Greek copies: Erasmus confesses that it was extant in a very ancient British manuscript; the Complute, the Antwerp, the Valton, and that of Arias Montanus, our best editions, have this place.* *Codex Montfortii,*

* Prof. Turrentine of Geneva, in reply to the objection that it is wanting in various copies, says, "Imo extat in antiquissimis codicibus. Hieron. prologo in epist. Canon. in codicibus Græcis extitisse notat, et Erasmus fatetur extare in codice Britannico vetustissimo, et laudatissimæ editiones, Complutensis, Antuerpiensis,

which Archbishop Usher procured of Dr. Montfort about the year 1640, and presented to Trinity College Dublin, is a small manuscript, utterly unknown to Erasmus, and contains this text. The *Homo-ousion* faith had flourished in Ireland, from the purer ages, and where the Arian creed never could obtain. The churches in the west, says Eusebius, were warned on the breaking out of that controversy to hold fast the faith, as "once delivered to the saints." Griesbach admits that Tarpensis quotes this text from the Greek in the fifth century; but though you abuse him as "a fellow of no credit," it is no way credible that a notary should copy the Vulgate into his Greek text, when Greek manuscripts abounded of the highest antiquity. The council of Trent have decided on the authenticity of this text, and probably on authorities unknown to us. Griesbach's boast that this text is wanting in 112 manuscripts is therefore no established proof against its validity. The writers in the Arian age filled the world with their copies, of whom Jerome bitterly complains that "they wrote what they thought instead of what they found." They are equally active in the present age to corrupt our Encyclopædias, our Reviews, our Travels, and spread the effluvia through our reading rooms and public libraries.

P. 146. "Immanuel, God *is* with us." Aye, God was always with the Israelites, dwelling in

Ariæ Montani, Valtoni, quæ optimis codicibus usæ sunt, hunc locum habent.—*Ed. Amstelodami*, 1695." It was utterly impossible for Jerome to have foisted this text into the Vulgate, read in all the churches of Rome, without canonical authority.

the tabernacle. This interpolation of the verb *is*, makes Isaiah go on a fool's errand to comfort King Ahaz and his army, and when he got there, he had nothing to say but what they already knew.

P. 147. "The word was A-God." Why Dr. do you return five times to this text in different parts of your book? I perceive that it chafes and gravels you, very much, and if you are not satisfied, how should your English reader be satisfied, whom you profess to guide? you might as well lay your axe and paddock aside, as you never will either fell the tree, or stub up its roots. THE WORD WAS GOD.

P. 150. "Because thou being a man makest thyself God." John x. 33. You endeavour to vindicate our Saviour from this unfounded charge of blasphemy in your comparative view, by adducing three texts delivered on different occasions, viz. "I can of my own self do nothing," v. 30. "My meat is to do the will of him that sent me." iv. 34. "My Father is greater than I." xiv. 28. Allow me Dr. to solicit the favour that Jesus Christ may take your pulpit, and speak for himself; for he did speak and make a three-fold defence in a far superior style to your three-fold excuses. Mr. Locke, and others, have admired the divine wisdom in the gradual disclosure, that Jesus was the Messiah. Had the Jews believed this, they would instantly have taken up arms against the Romans. To the woman of Samaria, (and there was no danger that the Jews would believe her) he frankly avowed that he was the Messiah, to promote her conversion. Otherwise he was

not declared the Son of God with power till after his resurrection.

Now, Sir, when the Jews, i. e. the doctors, demanded to know whether he were the Christ; and evidently with a bad design, he frankly avowed that he "was the good shepherd, or Messiah of the prophets, as they might have understood, Isa. xl. 11. Ezek. xxxiv; that he laid down his life for his sheep; that he and his Father were one." The Jews then took up stones, according to the law, to stone him for blasphemy. When he asked for which of the good works he had done, they were about to stone him; they replied, not for any good work, but because, "thou being a man, makest thyself God." The Lord replied, "Is it not written in your law, I have said, ye are gods?" John x. 24—36.

But our Saviour makes a farther reply to the same intimations of divinity which had dropped from his lips. "Every one therefore that hath heard, and learned of the Father cometh unto me. Not that any man hath seen the Father, save he which is of God; he hath seen the Father. I am the living bread which came down from heaven." When the Jews strove about these words, and when many of his disciples murmured, whose minds were unprepared for a disclosure of his Godhead, he replied, "doth this offend you? What, and if ye shall see the Son of Man ascend up where he was before?" John vi. 45. 62.

Our Saviour makes a *third* reply. "My Father worketh hitherto, and I work." John v. 17. The irritated Jews instantly took up stones to stone him,

alleging in defence, " Because thou being a man makest thyself equal with God." Our Saviour made in reply, an appeal to his miracles, on account of which " all men should honour the Son, even as they honour the Father." And if it had been given them to know the truth, which was obstructed by the obstinacy of their temper, they might have understood the distinction he made by calling himself the Son of God, and the Son of Man, who could of himself do nothing: but authority was given him to execute judgment, because he was the Son of Man. Now, Doctor, if St. John really recorded, as you affirm, that Jesus was the carpenter's son, must he not have been a character lost beyond a name to record these three discourses without some mark of horror, or strong justification of the Jews in taking up stones? We must now leave the reader to judge whether your three apologies, or whether our Saviour's three defences, are most worthy of credibility.

P. 150. " ' My Lord, and my God.' John xx. 23. These words imply no more than that Thomas was now convinced of his Divine authority." Had Thomas then any doubts of our Saviour's Divine authority? Had he not confessed with Peter, that he was the Son of the living God? Matt. xvi. 13. This confession, as all the others, assuredly acknowledges the Divine authority, and Godhead of Christ.

P. 152. " ' Feed the church of God, which he hath purchased with his own blood.' Acts xx. 28. Griesbach unhesitatingly reads, του κυριου, of the Lord." Erasmus, who travelled over Eu-

rope, and visited almost every seat of letters, has made no such alteration; and if he had, what would it avail? Could the carpenter's son purchase the church? Is this rational Christianity?

P. 153. "'God was manifest in the flesh.' 1 Tim. iii. 16. Griesbach rejects Θεος (God), and reads He was manifest in the flesh." It is likely that he had the authority of one or two of the old Arian copies for so doing; and I repeat the wish that he had left out the whole of the New Testament. But lest this *ignis fatuus* should altogether misguide the student, let us go to higher authorities. Chrysostom says, Ητις εστιν εκκλησια Θεου ζωντος, στυλος και εδραιωμα της αληθειας, ουχ ὡς εκεινος ο Ιουδαικος. τουτο γαρ εστι το συνεχον την πιστιν και το κηρυγμα· η γαρ αληθεια εστι της εκκλησιας στυλος και εδραιωμα; *That* is the church of the living God, which is the pillar and ground of truth; not as the Jewish church, for here are contained the faith and ministery; for truth is the pillar and ground of the church. It is added, according to the Talmudists, that the Jews had a double proof of the Divine Presence in the pillary cloud, and in the ark; and, where God is, there truth is, and where the truth of God is, there is the truth itself. And without controversy great is the mystery of godliness, Θεος εφανερωθη εν σαρκι, "God was manifest in the flesh." Now, Sir, few men I should think would be of opinion that Chrysostom had a spurious, and Griesbach a correct copy of the epistle before them.

P. 181. "'Thou Lord in the beginning has laid the foundation of the earth; and the heavens are

the work of thy hands: they shall perish, but thou remainest. And they shall wax old as doth a garment, and as a vesture thou shalt fold them up, and they shall be changed; but thou art the same, and thy years fail not.' [But to which of the angels said he at any time sit thou on my right hand, till I make thine enemies thy footstool?] Heb. i. 10. He here addresses a passage in which God is addressed as the Almighty, eternal, and unchangeable." Fie, Doctor, fie; the Father is addressing the Son, "Thy throne, O God, is for ever, and the sceptre of thy kingdom is a sceptre of righteousness." But here you make the Father address himself without one particle in the Greek to indicate a change of speakers!!! Perceiving your own weakness and fallacy, you father the blame on Mr. Yates. This passage is applied in current language by the fathers of the first three centuries to Christ; and justly too, for the whole of the 102d Psalm, from which the words are taken, is, as allowed by the Jews, a prophecy of Christ, and of the church, as prefigured by the earthly Jerusalem. In that Psalm, we have 1, The salvation and rebuilding of the church; ver. 13, 16, which agrees with other prophecies, Ps. xcviii, 3: Zach. ii. 11. We have 2, the calling of the Gentiles, ver. 15; "The heathen shall fear the Lord, and all the kings of the earth thy glory," so ver. 21, 22. We have thirdly, the creation of a new people; "The people which shall be created, shall praise the Lord," ver. 18. We here have proofs sufficient that Unitarianism has neither rock nor sands to build her hopes upon.

P. 184. "'These things are written that ye might believe that Jesus is the Son of God.' John xx. 31. In the Jewish idiom, Son of God means no more than a favourite of God, and peculiar eminence as a character." If this be all, what need then to write four Gospels to persuade us to this belief! almost every infidel believes that he was a good man ill used by the Jews. But had Satan no higher faith, when he said to him in the desert, "If thou be the Son of God," &c.? Had Nathaniel, had the Eunuch, had St. Paul no higher ideas? Had St. Peter, who rests the whole evidence of the Gospel on "the excellent glory," an Unitarian faith that Christ had only a peculiar eminence of character?

P. 187. "The only begotten Son of God." John i. 18. Perhaps we may add v. 14. 'The Glory as of an only begotten Son from the Father.' Were I grammatically to examine this change of the preposition, I should not care much whether a phrase read 'Water *of* the well, or *from* the well.' Yet I very much shudder at your AN; and I am totally at a loss to know what you can gain by it: for if the Logos be AN only begotten Son, then he is not a Son of the same order as angels and men, for they are numerous. But allow me, Doctor, to translate the annotation of Erasmus. "The Evangelist had said a few verses before, that those who received Christ were born of God: here, by way of distinguishing the ineffable generation of the Son, he is said to be 'in the bosom of the Father,' and by consequence the only Being who could declare him."

P. 188. " ' He that spared not his own Son, but delivered him up for us all,' &c. Rom. viii. 32. There is no scriptural ground for referring the appellation to any peculiarity of nature, in Christ." There really is, Doctor, there is a strong scriptural ground: for verse 3, we read, God sending ἑαυτου υἱον his own Son in the likeness of sinful flesh. The Apostle uses here the emphatic pronoun, ' Son of himself.' Now God has no flesh and bones; therefore the Son must be, according to the Nicene creed, ' God of God, Light of Light, very God of very God.' There is equally a rational ground for referring the appellation to peculiar excellence of nature; for if Jesus, as you and Dr. Priestley agree, was the Son of Joseph, why should St. Paul, who is generally allowed to have had common sense, make it the wonder of heaven and earth, that God should immolate his own Son for our redemption! This verse forms one of the most brilliant syllogisms that logic can boast.

P. 193. " ' I am Alpha and Omega, the first and the last.' Rev. i. 8. These words are spurious, and are left out by Griesbach." The repetition of the same words at the 11th verse, may have occasioned the omission in some copies; but Haggai, speaking of the blessings of the Messiah's kingdom, adds four times, " Thus saith the Lord." No matter, your Arian editor admits them at the 11th verse; and there a Trinity stares us in the face. God signified to John, ver. 1.; the Son says, " I am Alpha and Omega;" ver. 11, as iii. 14. John says, " I was in the spirit," ver. 10.

P.197. "Phil. ii. 5—8." Here, Doctor, on the two natures of Christ, "The form of a servant—the form of God," you work hard through 16 pages. My judgment is, that a thousand times that number would not shake those two grand pillars, the Jachin and Boaz, of the Christian faith.

P. 212. "'He that hath seen me, hath seen the Father.' John xiv. 9. These words are to be understood metaphorically." How so, Sir; I can see neither metaphor nor simile in the assertion. The sense is plain enough. He who has seen the emanations of my wisdom, and power, and love, has seen the wisdom, and power, and love of the Father. The God of the Hebrews "searches the heart, and tries the reins to give to every one according to the fruit of their doings," Jer. xvii. 10. The God of the Christians uses the same language, Rev. ii. 23. The God of the Hebrews fills "the glorious high throne, which is the place of our sanctuary from the beginning." Jer. xvii. 12. The God of the Christians takes his glorified humanity into the midst of the throne, and sits on the throne of his glory. Matt. xxv. 31. Rev. v. 6. The Father calls Israel his people, for they are the sheep of his pasture: the Son says, that he is owner of the sheep; he adopts, he sanctifies them. The God of the Hebrews promises "an everlasting covenant of peace to Israel, and to set his tabernacle in the midst of them; and that David should be their prince for ever." Ezek. xxxvii. 25. 26, 27. The God of the Christians says that he will be in all places where two or three are gathered together in his name, "and be

with his disciples to the end of the world." Matt. xviii. 20; xxviii. 20. You read, "to the end of the ages." Yes, Sir; if there be a far-fetched acceptation, it is usual with Unitarianism to prefer it. The God of the Hebrews is from everlasting to everlasting; for this reason St. Paul exhorts the Hebrew Christians not to exchange their doctrine, because their God and Christ is "the same yesterday, to-day, and for ever." The "Alpha and Omega, who is, who was, who is to come; the Almighty." Heb. xiii. 7, 8, 9; Rev. i. 8.

P. 227. "'I live for ever and ever, and have the keys of death and the grave.' Rev. i. 18. I have authority to call the dead from the grave." Why, Doctor, do you here suppress the verb εἰμι, I am: it is the verb understood in all verbs. There is a strong threat uttered against those who take away an iota from the prophecy of this book, xxii. 19. The reading of the authorized version is perfectly correct. But why should you, and the Unitarians, always render the word ἀδης by the word *grave*: you are the only people who do this; it deceives the reader. If the soul be material, and you hugely recommend the book which affirms it, what difference is there between death and the grave? Do you reply, that Chorazin and Bethsaida should be cast down to *hades*; *i.e.* their houses to the dust; but, Sir, what would become of their souls? The Greek of the New Testament uses the word μνημειον, for grave, sepulchre, monument, &c.; but hadès properly signifies the state of the dead, though it be often used for the grave. Thus Isaiah xiv. 9—23. "Hell,

(*sheol*, or *hades*) from beneath is moved to meet thee at thy coming; it stirreth up the dead for thee, *even* all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? Art thou become like unto us?" Thou, O king of Babylon, who didst so lately receive divine honours; and the unlawful acclamation, "O King, live for ever;" wouldst thou be so weak and foolish as to die? Now, as good kings, as well as bad, are here said to be in hell, the gloss of the Rabbins is, "that in hadès there are two roads, the one for good men, and the other for bad." The words which David put into the mouth of the Messiah, are in perfect accordance with this idea, "Thou will not leave my soul in hadès," the state of the dead, "nor suffer thine Holy One to see corruption" in the tomb. Psalm. xvi. 10. Our Saviour, Mark ix. 47, speaks only of that separate state to men, who will not pluck out their eye, I would say, part with their bosom sin. "It is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into the fire of Gehenna, where the worm dieth not, and where the fire is not quenched." The etymon of the word illustrates the passage; גיא *gia*, a gill or valley; Hinnon, the man's name from which the name of the valley was derived, which was adjacent to Jerusalem. Here stood the brazen idol Moloch, with a fire in its belly, into which the apostate Israelites cast one of their children

under the delusion that the God would peculiarly bless all the others.

If you appeal Doctor, to the Greek and Roman poets, whose verses treat of the earliest antiquity of men, Unitarian literature cuts but a sorrowful figure at their bar. You there also find two roads in hadès, the one to the Elysian fields, and the other to the Shades, Stygs, Tartarus, and the Black river. You find Pluto judge of Hell, and Rhadamanthus, and Erēbus, in full powers. Shades is but another word for Hell, equivalent to covered or hid. Hence the fossil ardesia (blue slate or hilling stone;) and the northern word *hilma*, a shield, or covering. Hence there really is a grave for the body, and a separate state for the soul, which justifies the authorised, and condemns the Unitarian version.

P. 230. "Whether Jesus has at present any direct and personal concern in the regulation of his spiritual kingdom, or in any way, or at any time, directly influences the minds of his disciples, we have no certain information." This Doctor is really speaking out; and at full issue with your former assertions that he reigns to the end of the ages. It was policy to keep the above opinion out of sight till you had fully proselyted the reader. On reading these words, I am confident St. John would once more have run out of the bath. Oh! how some men must secretly laugh at the piety of their hearers, who sometimes when they think of their sins, and of the goodness of God, will raise their watery eyes to Heaven!

P. 240. "No person acquainted with the original can lay any stress upon those passages of the public version which speak of the disciples and others as worshipping Jesus." You throw dust in our eyes, Doctor, by confounding the worship of Elohim, with the worship or homage paid to kings; whereas no men understood the distinction better than the scripture characters. Yet you are confident that "the worship paid to Jesus was merely civil homage." Fairness on the question of worship requires that you should have given Jesus, the Lord Christ, the only begotten, his full titles. You add on this subject, the real prayer of Paul.

P. 244. "I besought the Lord thrice that it might depart from me." 2 Cor. xii. 8. "He was visited with some painful disease, usually supposed to have been a paralytic affection, which rendered his bodily presence weak, and his speech contemptible. 2 Cor. x. 10. It appears to me clear that the apostle addressed his request to Christ." You told us but fourteen pages back, that "we have no direct information that Jesus now in any way, or at any time, directly influences the minds of his disciples;" yet you here fully grant that "Paul addressed his request to Christ to heal his body of the palsy, and deliver his soul from the buffetings of Satan's messenger!!!" I hardly expected this grant, and yet the truth extorted it. With regard to the Apostle's infirmity, I prefer, as before stated, the opinion of Theophylact, who says that the thorn in the flesh was *capitis dolorem*, a nervous head-ache;

and nervous people are most liable to strong temptations. No doubt, the angel of Satan often suggested that he was quite unfit to preach, and suffer in every place, and that he had better return to his own home. But with regard to his speech, it was the false teachers who placed any infirmity he might have in the strongest light. The priests of Lystra thought him a Mercury of eloquence. Acts xiv. 12.

The fact, Doctor, is indisputable that the Jews and Proselytes to whom the New Testament was read, were in possession of the Old. They knew the prophecy of Joel, that after the effusion of the Spirit, and during the destruction of Jerusalem, it was promised that whosoever should call on the name of the Lord should be saved; and that there should be deliverance for the praying remnant: all of which, according to Eusebius, came to pass, when the Christians fled to Pello, beyond the Jordan. Now, Sir, was it prudent for the apostles daily to preach and write to the churches such words as follow, if they believed, as you do, that it is quite uncertain whether Christ now have directly or indirectly, any spiritual concern with the affairs of his kingdom? "Lord here he hath authority to bind all that call on thy name." "Wash away thy sins, calling on the name of the Lord." To write to "all that in every place call on the name of the Lord Jesus." And to make the whole church say, "Even so, come Lord Jesus?" Acts ix. 14; xxii. 16; 1 Cor. i. 2. Rev. xxii. 20.

If you have, Doctor, the temerity to class the

four Evangelists as Unitarians, let us hear what the four say of the entrance of our Saviour into Jerusalem. John says, xii. 13, 17, 18, "that the people went to meet him because the Jews bare record that he had raised Lazarus from the dead." On seeing him on the ass's colt, "the multitude that went before, and that followed after, cried, saying, Hosanna to the Son of David; Hosanna in the highest!" Matt. xxi. 9. Mark xi. 9, 10. You are aware, Doctor, that these words are part of the great Hallel, or course of prophetic psalms, which the people sung to JEHOVAH in their feasts. See Psalm cxviii. 14—29. You are aware that this word of joyous acclamation is from הושיעה-נא *Hoschihah-na*, save now Lord, I beseech thee. You are equally aware that the homage now paid to the Lord Jesus, being that which the prophets had paid, excited the utmost horror in the minds of the priests, who were all, like you, believers in "the simple humanity of Jesus." "Hearest thou," said they, "what these say!!!" Did he make the three-fold apology which we have just seen one make for him? Quite the contrary: he answered, "If these hold their peace, the stones will cry out." Luke xix. 40.

Nor should it escape remark, that the Saviour having once received Divine homage as the Messiah and king of Israel, never ceased to speak and act like a king. He cleansed his father's house; he confounded all disputants, the Sadducees, the Herodians, the lawyers. He augured the obstinacy of his country; Behold I send you apostles and prophets, and some of them ye shall kill and

crucify. He sentenced his obdurate country to exile; Behold your house (or temple) is left unto you desolate. He mixed his vengeance with grace; Ye shall not see me henceforth till ye join the acclamations of the multitude which are yet sounding in your ears, and say, "Blessed is the King that cometh in the name of the Lord."

You are now down, Doctor, you are fairly down; the four evangelists whom you had claimed, have turned evidence against you. The four living creatures, the lion, the ox, the eagle, and the man put their feet upon you. The great Angel raises his hand to heaven, and swears by him that liveth for ever and ever, that you shall rise no more till you also join the choir, and sing "Blessed is the King that cometh in the name of the Lord."

Heb. Chap. vii. Your arguments in this chapter, against the pre-existence of Christ, can have little weight with any who are acquainted with the early writings of the church, or who have read the extracts in Bishop Bull's defence of the Nicean fathers. Many of the texts have already been illustrated; and they abound with the usual distortions, suppressions, additions, and changes in the time of the verbs. Ex. "The second Adam *will be* the Lord from heaven." This contradicts Romans v. 15. where the apostle says, "grace *hath* abounded," not *will* abound by one—Jesus Christ. There is some difference between saying, "A man *hath* paid the debt, and a man *will* pay the debt." Again: "Moses esteemed the reproach of the anointed people." Yes, sir, the Israelites

were anointed, and plentifully too, with clay at the Brick-kilns. Moses esteemed the reproach of Christ who had called him to be the deliverer of his people. Your gloss is quite unique.

Chap. viii. I entered on this chapter, after hearing that Bristol was filled with cards, and tracts wrapped round the cards with proposals of lectures on the atonement, and after hearing an answer announced to Bishop Magee; I entered, I say, on this chapter with an expectation of something like argument. Here is, in short, all that I found. A string of texts, promising forgiveness by the Divine clemency without any atonement or satisfaction; carefully avoiding, at the same time, all those texts which connect such pardons with blood. Paul twice says, "We have redemption in his (Christ's) blood, the forgiveness of sins." "God hath set him forth to be a propitiation for sin through faith in his blood." Did not God meet Noah at the atoning altar? Did not Nadab and Abihu, sons of Aaron, die by fire, when they presumptuously offered fire unconnected with the atoning sacrifices? Did not Uzziah, David's friend, die when he thoughtlessly touched the Ark? "Without the shedding of blood, there is no remission of sins."

How strange to a Christian's, or even to an heathen's ear, to find the following remarks, p. 362: "Men were purified from their sins by contemplating his (Christ's) suffering virtues:" p. 365, "His death was to seal the covenant of free mercy and forgiveness:" p. 374, "The sprinkling of the blood of Christ is a moral purification:"

p. 375: "Jesus, by being a propitiation, did in no way make God propitious. I do not hesitate in declaring, as my full and firm conviction, that the death of Christ made no change in the Divine purposes to mankind." "A finite being cannot be an infinite sinner." No, Sir, but he may sin against the infinite: the orthodox never use phrases so absurd. Lord Jesus, against all these sophisms, "We pray thee help thy servants, whom thou hast redeemed with thy most precious blood!"

Christian Reader, you who sincerely seek the truth, take the Bible, and the Bible only, for your guide. Eli said to his sons, "If one man sin against another, the judge shall judge him; but if a man sin against the Lord, who shall intreat for him." 1 Sam. ii. 25. A man in his own house may pardon great faults; but a king cannot do so with his subjects. Hence "it behoved Christ to suffer and rise again." Now, as the blood of atonement was sprinkled seven times; and as the Saviour bled in his hands and feet, and head, and back, and side, take a sevenfold view of this atonement as in the Bible; for all comments seem to spoil it as a tool spoiled the stones of the altar.

I. The death of Christ is a sacrifice for sin. "Behold the Lamb of God, that taketh away the sin of the world." John i. 29. "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands." Isa. liii.

10. Men, from the beginning, had some faint notions, that bruising the heel indicated the Messiah's dying for sin. Hence the origin of human sacrifices among all nations in times of extremity. Eusebius mentions a desperate act of Cronus (Ham), who offered up his son Jeoud in the time of a plague, as a λυτρον, or expiatory sacrifice: Anobret was mother of this Jeoud. Amosis abolished the practice of offering human sacrifices out of Egypt, and substituted human figures of wax. *Præp. Evang.* lib. iv. c. 16.

II. The death of Christ is a vicarious sacrifice for sin. "All we, like sheep, have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." Isaiah liii. 6. "He bare the sins of many:" "He suffered, the just for the unjust:" "He bare our sins in his own body on the tree:" "God made him to be sin for us who knew no sin, that we might be made the righteousness of God in him. He was delivered for our offences, and raised again for our justification:" "He died for all."

III. The death of Christ, the atoning altar of Calvary, leads to the mercy-seat, or grand throne of propitiation, never approached without the sprinkling of blood. "Jesus Christ—whom God hath set forth to be a propitiation through faith in his blood. He is the propitiation for our sins, and not for our's only, but also for the sins of the whole world."

IV. The death of Christ is the incomparable price of our redemption. "When he seeth the blood upon the lintil, and upon the two side-

posts, the Lord will pass over the door, and will not suffer the destroyer to come into your houses." Exod. xii. 23. "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. iii. 13. "He gave himself for us, that he might redeem us from all iniquity." Tit. ii. 14. "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation; but with the precious blood of Christ, as of a Lamb without spot." 1 Pet. i. 18. 19.

V. The death of Christ is the sacrifice of reconciliation with God. "He is our peace, and hath made peace by the blood of the cross. God was in Christ, reconciling the world unto himself. If, when we were enemies, we were reconciled to God by the death of his son, much more being reconciled, we shall be saved by his life." Col. i. 20: 2 Cor v. 18: Rom. v. 10.

VI. The death of Christ is the great fountain of purification, to wash away the guilt of the nations. "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." Zech. xiii. 1. "They washed their robes, and made them white in the blood of the Lamb." "Unto him that hath loved us, and hath washed us from our sins in his own blood." Rev. i. 5; vii. 14.

VII. The death of Christ is the ratification of the Covenant of Redemption. "Moses took the blood of the covenant and sprinkled it on the people, and said, behold the blood of the covenant which the Lord hath made with you." Exod.

xxiv. 8; "I will give thee for a covenant to the people; by the blood of my covenant I have sent forth thy prisoners out of the pit, wherein is no water." Zech. ix. 11. "This is my blood of the new covenant which is shed for you for the remission of sins." "He is the mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance." Heb. ix. 15.

Our conclusions, our most calm reflections are, as worms of dust, who think with the Bible in our hands, in the presence of God, and on the confines of eternity, that we cannot, as sinners, and as the chief of sinners in our Maker's eyes, leave this altar, this atoning, this most instructive altar of the cross.

We cannot leave this priest, this Great high Priest, who needed no atonement for himself; this priest who is touched with the feelings of our infirmity: this priest who is able "to save to the uttermost all that come to God through him, seeing he ever liveth to make intercession for us." Heb. vii. 25. "He prays not as we pray," says Dr. W. Bates, "but solicits our salvation on the ground of right." No, we cannot leave this priest to put our souls under the pastoral care of men who blush not to tell us, that "Jesus is Joseph's son;" "that he has now no personal concern in the regulation of his spiritual kingdom, or at any time, or in any way directly influences the minds of his disciples;" "that our lord was liable to

sin;" and that it is "their full and firm conviction that the death of Christ made no change in the divine purposes to mankind."

Shall we leave the gentle philosophy of the Saviour, which has softened the ferocious manners of the Scythians, and made the Goths and Saxons, the best of Christians; a religion every way worthy of God to reveal, and of man to embrace, for the *home-spun* philosophy of Unitarianism, which is wholly silent as to the fall of man, original sin, and the consequent depravity of nature; a philosophy which says nothing of the renovation of the soul in knowledge, righteousness, and true holiness; and nothing of virtue, except what man may acquire by contemplation? The philosophers of the East, Pythagoras, Socrates, Plato, and Aristotle, have taught many good things, according to the light they had, concerning a future state, and never impugned the altar; but here we are invited to leave "the Lord of glory," for Birmingham *Disquisitions*, which more than twenty times entomb our hope in a material soul!!!

O what times we have lived to see! Rachael weeping for her children; children that have gone backward, that have forsaken the right way. Well take comfort. The *hómo-ousion* faith has once converted more than the Roman world; it has rose above Arianism supported by imperial influence; it has lately triumphed over the Atheism of the continent; it will still triumph over the new philosophy. The long insulted word; the Son of God, the Son of Man, is not an indifferent spectator. He was rejected of the Jews, and heaven rejected

them. The apostacy, and sins of the Arian age, were followed by the sword of Mahomet. He who speaks to the churches, has still the same eyes of flame, and a sharp sword going out of his mouth with two edges. He sanctifies his church by the first strokes of his rod. But to-day his compassion reigns. He turns to pastors and the halting remnant, as in the days of his flesh, and asks, "will ye also go away?" May all our hearts join in the response, "Lord to whom shall we go but unto thee; thou hast the words of eternal life."

END.

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